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A Call to Young Men
Are Conversions Coming Back?
Pondering of a Personalist
The Russian Problem
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METHODIST REVIEW

JULY. 1924

A CALL TO THE YOUNG MEN

W. S. BISSENETTE

Kutien, China

I have written to you, young men, because you are strong, . . . 1 John 2. 14.

YOUNG men and younger men,
Bring the magic back again!
We are old
In an older world.
Once with God we went to war;
Once our glorious bugles skirled;
Once they blew a wind of gold;
Once our banners were unfurled.
Purple, pendant, yellow, far,
Blew the iris of the world,
Ours to hold!
Blew the flower that fanned to war
Attila's hordes and Arthur's bands.
Lo, its wonders, bruised and curled,
Lure no more across the world;
Now its folds but singe and scar
Cracking faces; now our hands
Clasp a cinder, not a star!

We are old.
Wrench us from our padded chains,
Launch an Argo in our veins!
Strike from us our iron laws
Rusting in the sores they cause.
Teach our feet your noble pace
Pioneering for the race.
Start us from our hoary homes
For the long adventuring.
Shatter our decaying Romes
With a song that maidens sing.

Scatter dust of tottering Troya,
Topple peacock-tinctured domes,
With the shout of happy boys.
Strike the crowding rainbows clear
Till between their dripping rents,
Cresting truth, shall rise up sheer
Beauty—there our starry tents
Pitch upon the dazing brink
Where *you* only dare to think!

Young men and younger men,
Bring the morning back again!
You are strong.
Straight and sunward mounts your song.
We are gloom-beglamored men
Drugged too long in Merlin's den.
In your blood are woodland streams
And star-beams;
On your faces grow abashless dreams;
In your eyes a heavenly glee
Beats through the happy blue of bravery.
Arden brushes clear your brows,
Courage stings your senses keen,
Out of innocence you see.
Show us what your eyes have seen
In your Father's house.
Show us on a dusty lawn
Streaking angels in carouse,
God's love in the green-blue dawn.

Wake us out of twilight's trance
To the goodly sound of men
Talking on their working way.
Learn us in the new romance
Of the bread we earn to-day.
Make us mystics in the act
Of a common goodness—brothers,
Sage and sane with this intent:
"To ourselves we are but lent,
We are others'."
Teach us fellowship with fact,
How to grasp divine descent,
Strike with all that lives a pact,
Company all that's Godward bent.
Shock us drowsing, stark awake,
For wide-dawning human sake.
Make us simple-hearted kings
In the kingdom of green things.

Plant each sense, a sentinel,
Flint against the selfish spell
That blinds us to the holy eye
Reality sets in the sky—
That good great sun above, around,
In whose light stands solid ground.

Young men and younger men,
Make us sons of God again!
Make us wise,
Light our hearts at your sunrise!
Cleanse our seeing from the dust
With your unterrestrial fires.
Change our loathing and our lust
Into sweet unshamed desires.
Breathe on us the liberty
That your Father breathes on you.
Sons of the eternal blue,
Make us true.
Unsphere us into spacious loyalty,
Unprison us anew,
For some boundless, better thing to do;
Make us free
Until becoming we shall truly be.

You for whom creation waits,
Pauses in her mighty stint,
Strike your seal upon the mint,
Grave it with immortal dates.
Give to Time
Some grave, new unfinished rhyme;
Give to Space,
Fair and fathomless, a grace.
Sons of God, O give to us
The secret of your sacrifice.
From the everlasting plus
Of your unpoured-out surprise,
Fund us in the fullness, thus,
Of beatitudes that rise
From your deep-born blessedness
In the morning skies.
You, O givers, give to us
Life, the living, glorious,
Life, the giving, more victorious!

Young men and younger men,
Bring us Jesus Christ again!

You have understood
Christ the real, Christ the good.
He has been your meat and drink,
He has made you tall to do,
He has made you strong to think.
He has brushed your golden hair
With his hands from heaven, fair.
He has kissed you from afar
With the Morning Star.

He has given you a name,
O young men, to guard from shame,
Written on the broad white stone
Of your honor; high and lone
Hold the vigil, keep the tryst
With your Father Christ!

[EDITORIAL NOTE.—These verses by a missionary in China reveal a truly prophetic insight into the higher significance of what has been called the Revolt of Youth. A most noble answer to the same question was recently made by President ERNEST DEWITT BURTON of the University of Chicago, in *The Student Challenge*.]

"YOUTH IS ALWAYS RIGHT"

A well-known New York weekly paper recently published an editorial with the above caption. Is it true? Not, of course, in the sense that every youth is always right and his parents always wrong when they disagree, nor even in the sense that in every generation the young are right and the old are wrong. Many a youth is sadly wrong, and progress is sometimes down hill. But in the broad sense that if we take the centuries together the world is advancing, it is true.

This is a good world, and chiefly in this that it is getting better. And this means in turn that on the whole the new generation is likely to be ahead of the old; that we who are old in years must keep young in spirit by listening to what the young have to say; and that on those who are young rests the chief responsibility for getting ahead.

When age will no longer listen to youth it has lost its right to leadership. When youth will not listen to experience, it is not yet ready for responsibility. Blessed are the youthful in spirit, for they shall inherit the earth.

ARE CONVERSIONS COMING BACK?

CARL KNUDSON
Boston, Mass.

ARE conversions coming back? This is a question which one might legitimately ask as he stands in the swirl of modern-day uncertainty, doubt, bewilderment, unfaith. This is an age in which high premium is apparently placed on innovations. It is in harmony with the time to discount traditional practices. The world will listen to new experiments, untried theories, social revolt. But humanity seems willing to sever relations even with the tried methods of the past. A shift from the moorings is the order of the day.

Religion is not exempt from these present-day tendencies. The Bible, the church, theories of incarnation, conversion are under fire. The blazing wrath of a "deluded public" is aimed at all forms of superstition and religious belief. The penetrative process of science is exposing the most sacred institutions to pitiless publicity. Multitudes are insisting upon a rationalistic explanation of everything secular and religious. Emotions are being devaluated. The validity of feelings is called to question. God is on trial, if not with the masses, on the witness stand of the intellectual.

If these statements are not the product of over alarm, the question "Are conversions coming back?" should be in good standing. The poison gas that is blown against conversion comes, strange to allege, not from the avowed enemies of religion, but from the professed friends of religion. There has rapidly arisen a sensational movement known as "religious education" which has done incalculable good in introducing scientific training into the programs of religious education, but which has also contained elements of danger in its tendency to cool the ardor of the traditional evangelist. The traditionalist had quite sufficient opposition from the "world," but with the customary enemies reinforced by regiments from within the fold the outlook at this hour seems fraught with jeopardy.

Is it true that religious experience is not important? Can it be that religious culture will or can solve the problem? Can moral training even with a religious motive take the place of the old-time conversion? Many of the officials commanding the major movements within the church would answer in the affirmative. It is because our brief experience in a student pastorate has taught us otherwise that we hope to point out the necessity of conversion. It may seem old fashioned, but we would rather be as old fashioned as a hoop skirt than to champion a cause that may deprive us further of our already sadly depleted spiritual resources. We have had genuine "spectacular" or "emotional" conversions in former times and they stand in bold relief when compared to the "scientific" products of religious education that grace or disgrace our efforts in the last six months.

In the cases so gloomily referred to we called a class of boys together for seven meetings at which we discussed the challenge of the Christian life, the meaning of church membership, the nature of religion, and the significance of Christ in the life. We led to a climax "strictly unemotional and scientific" at which the boys were asked to make a decision, which they did unanimously. Of the six boys three are still faithful after a year of testing, but these three are backed by exceptional Christian atmosphere in the home. The other three come occasionally, but have fallen prey to the objectionable habits. In all six cases the religious training has made no perceptible difference in the life of the boys. They attend church, but no more than before the siege. They still smoke, dance occasionally, and do other things to which they themselves object. They have received no power to overcome these difficulties. Their religious experience, if we may call it such, has not provided them the equipment to kill habits unbecoming to Christians.

Cases in which the old-fashioned conversion has enabled men and boys to slash objectionable habits of long standing are so numerous that we need not mention them. The fact grimly remains that the reliable members of the Christian churches today are those who can point to a definite religious experience at which their emotions played around them in a genuine way and

their dedication to Jesus Christ was marked by a definite victorious conquest over sin. We are satisfied with the fruits of the old-fashioned conversion, with the exception of those cases where religious experience was followed by woeful neglect on the part of the church forces. We gladly credit scientific religious education with notable contributions, but hold that alone it is inadequate. We submit that religious experience and religious education are indispensable to each other and both highly necessary to a well-orbed spiritual life.

Does this mean that conversions are coming back? No, the fact that they have proved successful in the past does not insure their return to favor. It might be possible that they may have been adapted to past types, but not adjustable to the future brand of prospective Christians. We shall answer the question by analyzing the process of conversion. If it contains elements of permanent worth adjustable to all time we may expect its return to good standing in the eyes of the church. For, it is our opinion, present methods are totally inadequate and resort will soon be made to something more substantial.

In examining the process of religious education we borrow the fourfold test which Mains offers in his *Religious Experience* (pages 84-101. Abingdon Press, New York, 1917). Doctor Mains declares that to be valid an inner experience must meet the following requirements: 1. It must be in full harmony with reason. 2. It must tend to inward harmony of personality. 3. Applied universally it must be such as would secure universal progress. 4. It must be capable of becoming universal.

Is conversion in harmony with reason? We answer this question by defining conversion or by describing it. Ames in his *Psychology of Religious Experience* (Houghton Mifflin, New York, pp. 257-279), declares that there are three stages in the process of conversion. "First, a sense of perplexity and uneasiness; second, a climax or turning point; and third, a relaxation marked by rest and joy." This process is entirely within the bounds of reason. The first step is a natural condition arising from a conflict of motives. Both the evil and the good forces are playing in the individual and perplexity and disturbance result.

The situation is duplicated in many of the ordinary experiences of life. In vacillating before the problem of a choice of vocation the young man is unhappy, perplexed, disturbed. When the climax comes and he definitely decides to follow a certain calling there immediately follows a feeling of rest and calm.

Likewise, the climax or turning point in conversion marks the time when the convert definitely and willfully allies his spirit with the spirit of Christ and spurns evil. The rest and joy is explainable by reason, but is much more real and lasting than the ordinary calm that follows decisions because resting on the deepest convictions.

But the process and fruit of conversion is too miraculous invariably to be explained away thus easily. Mains quotes William James as the latter describes the significance of many well-known conversions: "What is attained is often an altogether new level of spiritual vitality, a relatively heroic level in which impossible things have become possible and new energies and endurances are shown. The personality is changed. The man is born anew." Such perfectly marvelous changes as came over Saint Paul and Augustine and some within our own acquaintance seem to transcend reason.

It is true that philosophy and psychology cannot diagnose the elements that comprise the mighty forces that have thus wrought wonders in human lives. These forces are spiritual and well beyond the reach of the microscope or the one-two-three method of the logician. Yet they are orderly. We can understand how devotion to one girl can purify a young man's thought and conduct. Multiply this by a thousand, and we can understand how devotion to Jesus Christ and the influence of this unspeakable Personality over one can transform thought and conduct in myriad ways. As Mains himself asserts in this same volume, "No philosophic vision is keen enough to trace the visible path along which God moves in his creations of life and soul. All science can do is to discover and trace, if it may, orderly processes in nature."

Snowden puts the case very clearly for us in his *Psychology of Religion* (Revell Company, New York, pp. 143-200): "Pay-

chology searches into the nature and operation of religion, but it can no more uproot it than geology can uproot the mountains."

Satisfied that the process of conversion meets the first of the fourfold test offered by Mains, we pass to the second. Does conversion tend to inward harmony of personality? This is immediately answered when we consider that divided allegiance makes harmony impossible and conversion is a process of forsaking allegiance to the evil desires of life and swearing unalloyed loyalty to Jesus Christ. Starbuck, in his *Psychology of Religion* (Scribner, New York, pp. 21-163), in writing on the subject "The First Aspect of Conversion," says that "The person emerges from a smaller limited world of existence into a larger world of being. . . . Conversion is the surrender of the personal will to be guided by the larger forces of which it is a party." In other words, conversion is a process of rescuing the soul from the deharmonizing effects of a cramped existence and placing it in the larger world of harmonized being. The surrender of the personal will to the higher forces of which it is a part is a sure road to harmony, for it is the end of vacillation and the beginning of the steady forward plunge to a certain goal symbolized in a definite personal example.

Confronting, now, the third test of validity, Would conversion applied universally be such as to secure universal progress? To settle this query it might be well to consider the fact that conversion involves the three human functions of thought, feeling, and will. These are brought into action by reasoning along the three lines of repentance, faith, and obedience.

Snowden calls conversion a "change of mind on the subject of sin." This is the first step, ordinarily called repentance. "Some truth or circumstance leads the soul to consider its state and quickens its conscience into a lively sense of guilt, and then the mind sees sin in its true light as human guilt and folly and disobedience against God. The mind's perception of the true nature of sin lets loose the emotions of penitence and these flow upon the will and turn the soul from sin."

The next important step in the process is the inculcation and working of faith. An essential aspect of Christian faith is belief in Christ as the Son of God and Saviour of mankind. At the out-

set this faith is based on the historicity of Christ, the example of his influence on other lives, and the dictum of authority of parents, teachers, and the church. Faith releases the feeling of trust and we have the individual safely lodged in a well-ordered and rapturous custodianship. With this absolute faith in the redemptive power of the new custodian of his life he is ready to exercise the third function, that of will. Obedience to Christ is the logical fruitage of such a life and we have a transformed character. Applied universally, would this process of conversion be such as would secure universal progress? Would we not have social progress if every employer and every employee would pass through these three stages of conversion, repentance, faith, and obedience? If the heads of nations and the directors of military enterprises could acquire this sensitiveness to sin, this faith in Christ, this will to obey him, would we not have a new world? Conversion meets this test beyond question. Witness the post-Wesleyan revival days of social reform!

The fourth test which conversion must meet to be valid as an inward experience is the capacity to become universal. This is a question worthy of debate. It is quite clear that not every temperament is suited to an emotional conversion. Some people are so constituted that their conversion must come about largely as the result of logical reasoning. Others can be approached only through the swaying of their emotions. But this does not mean that conversion is not capable of being universally experienced. Every person is so constituted that he can make momentous decisions in any field of endeavor. The degree of emotional accompaniment must depend on age, training, and constitution, but that does not prevent the most arid temperament from going through the essential processes of conversion.

Mains brings out this truth in the volume quoted above: "The main outlines of evangelical experience, the change in the direction of will, the exercise of faith in the power of Christ, the resulting transformation of both mind and heart, and the consequent moral progress, this without doubt is possible to all."

We find, then, that the process of conversion meets the four essentials for a valid inner experience. We return then to our

original thesis: Is conversion coming back? And we answer yes, with emphasis.

Just as prohibition will survive the trying tests of the scoff-law attacks, so will conversion survive the present ordeals of the scoffers who rail in derision at the mourners' bench. Conversion is coming back because it contains the essential elements to a Christian life. These elements must include an experience real enough and clear enough to be cherished by the individual and to exert an influence over the convert throughout his days. It is coming back because it has stood the pragmatic test. The church members to-day who are reliable and furnish the power for the machinery of the institution are the ones who can point to a clear-cut conversion experience that has enabled them to demolish the power of sin in their lives. But when conversion comes back it will be refined. It will be purged of the extreme indulgences that brought it into ill repute in the generation just behind us. It may never appear again as the conviction-crisis-release type. Nevertheless it will always be blessed with a wholesome emotional content. It is the task of the churches to make the conversion of its members so rich with genuine emotion and yet so well balanced in method and intellectual characteristics that the event will be one of those never-to-be-forgotten joys of living, one of those mountain peaks in the career, that extends its revolutionizing effect down to the end of time. Thus, and only thus, can Christianity revive its power to rejuvenate, reclaim, and redeem.

PONDERING OF A PERSONALIST ON POPULAR PSYCHOLOGICAL PHRASES

VICTOR H. WACHS

Haiju, Korea

DOES the individual repeat in his development the history of the race, or is the race repeating the history of the individual? Modern psychology and the science of embryology would answer confidently, The individual repeats the history of the race. This cocksureness and dogmatism of some of our modern scientists reminds us of the respectable white lie that has enjoyed the society of the learned so long, namely: "History repeats itself." If history did repeat itself, we should say that the history of dogmatism was repeating itself with the exception—there is always an exception to this oft repeated statement—that it is being nourished in the soil of science instead of thriving on theology. What can be more dogmatic than such statements as the following: "Man is a mere cosmic accident," "Immortality is sheer illusion," "There is practically no evidence for the existence of God," "Freedom of the will has been knocked into a cocked hat." In many cases scientists of real eminence arrive at such conclusions by the avenue of analogy. Verily immortality is not more illusive than is this form of reasoning. It deceives the very elect. The inability of the ignorant to differentiate between temporal and causal connections has resulted in a whole brood of lucky and unlucky days, amulets, charms, and mascots; but even supermen who know that there is a difference between cause and coincidence allow themselves to be hoodwinked by the allurements of analogy.

The imaginations of many scientists—it is remarkable what imaginations some scientists have—seem to have been greatly stimulated by the analogy suggested by the likeness of the history of the human race and the biological and psychological development of the individual. It may not be any more profound to ask, which was first, the race or the individual? than it is to ask, which was first, the egg or the goose? But we are not concerned

so much in being profound as we are in being practical. We believe that there is some practical benefit to be derived from asking whether this analogy is being worked nigh end to. If the writer's ten years in the Orient have taught him anything, they have at least taught him that there are many things, all the way from the carpenter's tools, saw and plane, to the philosopher's tools, words and sentences, that can be worked the other end to. Here the carpenter pulls his plane and saw instead of pushing them, and the preacher uses postpositions instead of prepositions, yet the carpenter saws many boards between sunup and sundown and the preacher gives expression to many thoughts quite as worth while as the scientist's remarks about cocked hats and the freedom of the will.

This analogy, which it is said has become a commonplace in modern psychology, is like a saw: it may have the handle on either end. In the hands of some it is like the boy's pants that were cut front side and back side from the same pattern: you can't tell which way it is going. Quite as often is the history of the race built up by using the development of the individual as the pattern as is the history of the race reread in the growth of the individual. Especially is this true in regard to the early biological history of the race. It is a fact that the complicated body of the infant is a stage in a process of growth from a primary cell. It may or may not be a fact that long before man and other forms of animal life similar to those now present on earth appeared, there was a process of evolution from unicellular forms of life. The actual historical data on this period are rather meager. The biological history that, perhaps, very long period of "the transformation of indefinite incoherent homogeneity into definite coherent heterogeneity," has been written by working the analogy backward.

The old scholastic learning has long been discredited. Our age prides itself on its investigations instead of its speculations. We try to persuade ourselves that modern knowledge is the fruit of inductive instead of deductive processes of thought. We hear much about the scientific method. Poor old logic is a gray-headed has-been unfamiliar with the terminology of our modern mechanics. However, it would be as fitting for the son to say

"Father, I could have come into the world without you," as for science to disown logic. Hear ye yet another parable. Who does not respond to the charm of the sparkling eye and the blooming cheek, the beauty of form and grace of movement so characteristic of the maiden in her teens? Yet the bony sockets in which those eyes are set and the rigid levers of the skeleton that sustains those charming movements, if revealed to view would cause the same creepy feeling experienced when looking upon any skeleton. The prehistoric history of the human race when painted for us by such a facile pen as that of H. G. Wells has all the romance and charm of the maid of sweet sixteen. But there is a skeleton in the closet. The skeleton is a syllogism, major premise, The individual repeats the history of the race; minor premise, The individual evolves from a single protoplasmic cell; conclusion, The race evolves from a single cell. The weak member of this skeleton is the major premise. This is not an *a priori* proposition, nor is it a conclusion that can be reached by any deductions from axioms or previously proven propositions. It can be established only by induction. One of the first steps in such an induction would be the establishment of the conclusion in the aforementioned syllogism by means of observed facts instead of logical process. If the combined efforts of geologists, archaeologists, anthropologists, and biologists should succeed in supplying all of the missing links in the process of the development of the human race, then the psychologist would have a right to use this proposition in explaining the phenomena with which he deals. Until this has been done, the psychologist who explains observed phenomena by saying they are the repetition of the experience of the race is to explain observed facts by means of inferences drawn from these same facts. For the biologist to observe that every stage in the development of the human embryo has its counterpart in some form of adult animal life, and to infer therefrom that all life has passed through a process of evolution from lower forms to higher forms is a perfectly legitimate act of faith. It may be more satisfactory to a certain type of mind to explain the deviltries of a troublesome pupil by calling them the survival of the "savage mind" or perhaps the "animal mind" of the progenitors of the race than to call them inbred sin resulting from the

fall in the garden of Eden. However, the facts in the case are that "the savage mind" and "the experience of the race" have no stronger claims to being historic characters than do Adam and Eve. Far be it from one who has faith in the reality of the invisible to deny the privilege of faith in the not seen, but we cannot let go unchallenged the claim to be walking by sight where there is nothing to see. It is not because it is an article of faith that we challenge this explanation of the individual in terms of the race, but, first, because it is trying to explain the best known and understood in terms of the least known and understood; and second, it is only another form of that old vanity of materialism, the attempt to find a complete and efficient cause for the greater in the lesser.

As we have already pointed out, we know from direct observation next to nothing of the early biological history of the race, but from the much that can be learned from the embryology of the individual we have constructed what to some seems to be a satisfying picture of that early history. Just as we learn nothing of value for the individual concerning the individual embryo from the biology of the "race," so the experience of the race as a race has nothing to teach us about old age and death. The old man about to pass the way of all the earth certainly is not repeating the experience of the "race," for he cannot repeat that which never has been. There are many dead and near dead individuals, but the race is not dead. It is a debatable question as to whether the race is young or old. Pascal thought it old. Wells thinks it but an infant. If the race is old and does soon die, it will add one more point of likeness between individual and race, but this will not make it any more nearly true that the individual repeats the history of the race. Whence comes this "commonplace in modern psychology"?

Some psychologists speak of the "savage mind" as though it were an intimate friend whose photograph they kept on the mantel by the mirror, or is it perhaps the image they see in the mirror? The amateur in mental philosophy who would treat his professor's psychology as his professor would have him treat his mother's religion has a splendid subject for caricature in this "savage mind."

But seriously, what is this "savage mind" or "animal mind" or "civilized mind" that the psychologists are talking about? What can be its relation to the "child mind," "adolescent mind" or "adult mind"? If by "savage mind" is meant the average mental capacity of adult men living under those primitive and rude conditions that seem to be at the beginning of the history of all branches of the race, and which are still to be found in many places, then there is no counterpart to be found in the development of the individual. There might have been a time when no adult possessed greater mental powers than the child of to-day, but long before the race had passed beyond the stage of social development which we call savagery there were many adults with full-capacity adult minds. It would be interesting to call up a few hundred Neolithic men and give them the Binet intelligence test. They no doubt would fall down on such questions as, Name the three main differences between president and king, or, Who are the following: Babe Ruth, Douglas Fairbanks, Jack Dempsey? Their answer to such words as "base," "home," "buddy" and "pal" in the association tests would, if these tests are what they are thought to be, clearly show that these workers in stone did not come from the home town of young "Jacques Richter," but we might easily be surprised at their standing in the performance tests, and at their capacity for observation and induction.

From the facts revealed by the intelligence test taken of the soldiers during the Great War it was learned that the average intelligence of certain branches of the human race was much lower than that of other branches. This establishes a reasonable ground for the inference that there is progress in the intellectual capacity of each branch, and in the human race as a whole. On the other hand, the fact that many individuals of the backward races rank well up with the best in intellectual capacity is ground for concluding that the individual is first in time and that the race follows the individual. There are now studying and making good grades in American universities young men whose fathers and forefathers for centuries have been living in mud huts and under most primitive social conditions. This is conclusive evidence that long before the race as a whole had come into possession of a body of knowl-

edge sufficient to lift it above the savage state of society, many individuals had a capacity for knowledge far beyond the supply possessed by the race. While perhaps there never was an individual who knew everything known by the race as a whole there are at every stage of history many individuals in possession of knowledge possessed by no other individual. This knowledge cannot rightfully be called a possession of the race. The race comes into possession of this only as these individuals choose to share it.

Great confusion as to just what is meant by such terms as "the savage mind" or "the civilized mind" arises because they may either represent a sum or an average. If they are used in the sense of a sum, then obviously the individual cannot repeat the experience of the race. If they are used in the sense of an average, then the race is repeating the experience of the individual. The average intelligence, the average morals of the race is always inferior in quality and posterior in time to that of many individuals.

This apparent likeness between individual and race is no new discovery. Modern psychology is only applying it the other end to. Pascal in the middle of the seventeenth century said, "The whole sequence of men during so many centuries should be considered as a single man, continually existing and continually learning. At each stage of his life this universal man profited by the knowledge he had acquired in the preceding stages, and he is now in his old age."

If the individual repeats the experience of the race, the babe is first an animal, then a savage, and then he gradually becomes civilized, perhaps by the way of the nomadic and agricultural stages. If he is a little animal then he ought to be handled as such. If this is not to become pedagogically pernicious, those dealing with children will have to learn how to handle animals. No less an authority on the training of animals than "Larry" Trimble, a trainer of animals for the cinema, gives the following rules for dealing with them: "Never ridicule an animal." "Always treat an animal with respect." "Never lie to an animal." "Never teach an animal to depend on graft. I don't bribe an animal to do a thing." "Never play on an animal's emotions." "Never tease an animal." Mr. Trimble has discovered that

skunks and hedgehogs are friendly and affectionate. Of course all this shows that there is something in common between the "animal mind" and the "human mind." This knowledge, however, proves most valuable in a practical way when we try to understand the animal mind through the human mind and not by trying to understand the human mind through the animal mind. The animal trainer who treats his tigers and wolves as he would human beings makes them his friends, while the teacher who thinks of his pupils as little half-civilized nomads will most certainly find his theory sustained by the savage response of his pupils.

It may be a far cry from a moving picture man to a metaphysician, but I would like Mr. Trimble to meet Herr Lotze. Mr. Trimble is trying to understand animals by putting himself in their place. Lotze says, we ourselves are the key that unlocks the universe. The animal trainer says, if you want to understand wolves, hedgehogs, and skunks, think of them as persons. This ought not to be difficult, for we all have met humans that act well the part of these animals. The philosopher says, if you want to understand the cosmos think of it in terms of the microcosmos. This is a bit more difficult, for human traits in inorganic matter and the great forces of nature are not as self-evident as they are in flesh-and-blood animals. However, Nature's forces yield to the same treatment that Mr. Trimble gives to his dog Strongheart and his ferocious wolf Lady Silver. Nature's forces become man's servants when man looks upon Nature as a reliable friend.

The great problem that lies before man to-day is not the problem of bringing animals into subjugation, nor is it the getting on friendly terms with the forces of Nature. Man has made commendable progress along these lines. The great problem is self control and racial control or social control. Men are starving to death to-day not because they do not know how to make Nature yield her harvests to feed them, but because the race is having growing pains. Ever since history began to be recorded and handed down from generation to generation every age has produced some intelligent and saintly individuals, but saintly families have been few and the word tribe suggests savage struggles, while the history of nations is a history of wars, and the human race taken as a

whole and averaged up will scarcely be proud of its grade. Huxley said, "I know of no study which is so saddening as that of the evolution of humanity as it is set forth in the annals of history. . . . Man is a brute, only more intelligent than other brutes; and even the best of modern civilization appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability." Who could read the life of Joseph, of Jesus, of Saint Francis, or of Abraham Lincoln and say that they in their development were repeating anything like what Huxley found the race to be? As to contributing to better understanding of the individual, this "psychological commonplace" is a barren fig tree; may its sap dry up and its green leaves wither!

If there is any practical lesson to be learned from this likeness between the individual and the social group, or the individual and the race, it lies in the converse of this proposition, namely, in looking upon social progress as a repetition of the individual experience. Here too we tread on thin ice, for unless we are careful we shall be floating on the fallacy of the universal. If we keep clearly in mind the difference between an organism and an organization, we learn much of value for our social and political institutions from a study of the anatomy and psychology of the organism by means of which we give expression to ourselves.

If there be any virtue in this observation of likeness between individual and race then let us think on these things: "For the body is not one member, but many. If the foot shall say, Because I am not the hand I am not of the body; it is not therefore not of the body." "Now ye are the body of Christ, and severally members thereof." Saint Paul preceded Pascal some 1,600 years and G. Stanley Hall 1,900 years in observing the analogy between the individual and society and he suggests a more practical use of the observation than that suggested by either the pupil of Descartes or the modern psychologist. There is undoubtedly more of practical value to the individual as well as to social and political organizations to be gained from trying to make over the race, or in modeling political and social groups on the pattern of the best individuals than there is to be derived from treating our children for "the savage mind" by the cathartic method.

THE RUSSIAN PROBLEM

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MODERN man has a short memory. His field of vision is limited and he is apt to confuse cause and effect. Thus, for example, the outbreak of war is often attributed to personalities and circumstances which at the time stood out prominently against the background of current events, whereas every thoughtful observer knows that imperialism, hypocritical secret diplomacy and militarism—which latter, though it then assumed its crassest forms in Germany, has now a luxuriant aftermath in France—were the true factors through which we were driven into the war with its heritage of unspeakable misery, even though as individuals we were aware of the abyss toward which we were being impelled, and anticipated disaster.

In Russia, and even more so in western Europe, the revolution is now universally cursed. And justly so. No one who has lived through the upheaval in Russia can fail to execrate revolution, or, rightly speaking, its causes. But what were the causes of this destructive cataclysm which has proved so utterly fateful for an overwhelming section of the human race?

We must hold fast to one principle; the whole of mankind is indissolubly linked together by spiritual and economic bonds. He who does not grasp this truth is incapable of learning anything from the portentous events of the twentieth century. This shows that Russia is not without significance to the world and its future; neither could Russia cut itself loose from the world without disastrous consequences to herself.

Why, we ask, did the revolution break out in Russia and why was it so radical and catastrophic?

The revolution was assuredly not started frivolously or from mere love of adventure, though the war had certainly fostered such tendencies. It is notorious that even political groups like the Octobrists (Rodzianko) deliberately took part in the revolution,

although they had hitherto been anti-revolutionary in theory. There were evidently driving forces and conditions more powerful than any theories. How then did matters actually stand?

Hegel says that history is in its essence the evolution of freedom, of that inherent idea which was also glorified by Kant. We see that the craving for freedom dominates every healthy section of the human race, whether English or Russian. But while in England this craving has been appeased by gradual democratic evolution during the last centuries, in Russia the inborn aspirations of the Russian race were continually curbed and senselessly repressed. The ruling powers tried to eradicate these instincts by force out of the living body of the nation, regardless of the fact that they were thereby rooting out its very soul.

These ruling powers dominated the old Czarist regime. This regime might be compared with the vulture of ancient mythology which devoured the liver of the fettered Prometheus whenever it made an attempt to grow again. The Russian people were reduced to a state of physical, intellectual and economic starvation. It was typical that the Ministers of Education, Schwartz and Kasso, gave out the watchword that education was not for the sons of the cook, that is, of the people.

Everyone who like myself has spent his youth in Russia knows how difficult it was for non-aristocrats and non-Russians to obtain any educational advantages whatever. The great lords treated the people as in the days of serfdom before 1861 and knouted them if they tried to resist enslavement. The great masses of the Russian population thus remained sunk in ignorance, stupidity, and superstition. Nevertheless, they had an instinctive feeling whenever advocates of the people appeared on the scene and dimly divined their destiny of freedom.

Some writers apparently believe that the controllers of the old regime did not know how ripe the people were for freedom. This is, however, a mistake. The ministers of the old regime were obsessed by the idea that the people would never be fit to have a voice in deciding their own destiny. With what refined malignity successive ministers endeavored to drive every movement for liberty to the point of absurdity was revealed with appalling clear-

ness after the outbreak of the revolution. The existence was then brought to light of a system of agent provocateurs which included a curious organization of simulated revolutionaries who handed over their victims to the notoriously criminal police, who subjected them to cruel preliminary tortures. Thousands of inexperienced people were thus betrayed through their most sacred convictions; they were cozened, and when they allowed themselves to be carried away by their enthusiasm these hired Judases delivered them into the clutches of judges who, in subservience to the corrupt leaders of the state, sent them to the gallows, or, what was worse, to exile and a lingering death in the icy deserts of Siberia. The blood of innumerable martyrs has thus been shed in the course of years.

The Czar and his gang held orgies while his hangmen gagged and tortured his people. If one device failed, another was tried. One nationality was hounded on against another within the empire, for example, Jewish pogroms, anti-German agitation, and so forth. When all these devices failed recourse was had to war. The Russian-Japanese war was started as a lightning conductor. But nevertheless the revolution broke out in 1905. This time the old regime kept the upper hand and wreaked its vengeance by wholesale massacres of the helpless.

As the old regime remained persistently stubborn, it became clear to everyone that progress was impossible without a revolution, which was recognized as inevitable after 1907, even by the Octobrist party. Then the war broke out in 1914. The eternally senile hoped thereby not only to realize the traditional policy of expansion, but also to kill the spirit of freedom in the Russian people. The impotent old regime was, however, not equal to the task which this war imposed on all governments, and gradually lost prestige even among the conservatives. Passive resistance developed into open insurrection. It was the outbreak of the revolution of March, 1917.

The sequence and correlation of events which I have thus summarized are generally ignored, either intentionally or from blindness, and it is often forgotten that the present sufferings of the Russian people are in fact due to the old regime. Evolution

was arrested, so that the forcibly accumulated forces of development suddenly assumed an explosive character when the repressive power broke down.

We can note at every stage of the Russian revolution the poisonous after effects of past misrule. To take an example: Under the former class government the judges had sinned against the poor, the ignorant, the proletarian. It was a popular saying that it were better to throw yourself into the sea than to go to law against a rich man. Revolutionary justice—not only the Bolshevik alone—turned the tables and outlawed the privileged classes. The unjust judges and their fellows had now to suffer for the sins of their fathers.

The first phase of the revolution was naturally a period of complete dissolution. After the great collapse the disillusioned Russian people gave vent to their long-pent-up indignation in an outburst of unbridled fury. The complex of the national soul broke asunder and in a paroxysm of violent emotion submerged reason and insight. It was the expression of embittered vengeance for the sins of the past. In their hatred of the former torturers the people too often even wrecked the work of their own hands only because it had been done in the name of tyranny, and thoughtlessly destroyed works of cultural value which they themselves had helped to create by dint of hard labor. This first phase was comprehensible. It is also easy to understand the breakdown of the national edifice, which had been held together by force. Comprehensible is also the universal undisguised loathing for the prosecution of the war. The people never desire war. Those who call it forth are invariably individuals or groups, never the masses of the people; even the Bolshevik war readiness and the idea of the world revolution are not actually rooted in the wide social strata the interests of which serve as an excuse.

During the regime of Kerenski the process of disintegration was not completed. Had this been done according to his intention perhaps the work of reconstruction might have begun at that time. The Bolsheviks understood much better how to adapt themselves to the existing phase of development. The first call which really reached the Russian people, racked as they were by suspicion and

sinking into anarchy, was the promise proclaimed by the Bolsheviks, "We will bring you peace." But with such a promise any of the Left parties could have lured the masses. The peasants would, however, soon have fallen away from the Bolsheviks if their passionate desire and urgent need for the possession of the soil had not been satisfied. The Bolsheviks recognized this need and gave the land to the peasants, for a peasant without land is a nonentity, that is, a poor slave. The peasant was henceforth a free man. The previous torturing fetters reacted, however, in a peculiar manner upon the liberated slaves of the former autocratic state, breeding in them an uncontrollable desire for individual liberty. As the old regime had systematically kept its subjects in a state of ignorance, so as to be able the more easily to curb and enslave them, they now behaved like primitive savages. They reasoned according to blind impulse, demanding their rights without the corresponding duties. The disintegration and dissolution of the former Russian empire thus became inevitable.

The first system of local organization established by the Bolsheviks was somewhat colored by anarchist principles, giving as it did absolute independence to the local bodies. Each communal Soviet was autonomous and self-contained without any appeal to a higher authority. But now large masses of ruffians, the inevitable outcome of war, came upon the scene and harried the country, robbing and plundering under the cover of certain political catch-words. These anarchistic gangs swelled like avalanches and spread dismay and confusion throughout the length and breadth of a country which was already broken up into fragments. The old hydra thereupon began to grow again in many brains; adherents of the old regime commenced to work for the restoration of the old authority.

Again the Bolsheviks grasped the situation. They had recourse now to a dangerous weapon which was bound to compromise them in the eyes of all true friends of the people. This weapon was the dictatorship. The dictatorship itself, but more especially the method by which it was carried through, has inflicted a serious stain on Bolshevism and prejudiced it gravely. The dictatorship naturally soon led to militarism, which is in its very essence

aggressive. Thus, we see those very Bolsheviks, who in 1917 sought to pave the way for reconciliation between nations, now forging schemes of war, which unquestionably are not in accordance with the peaceful feelings of the mass of the Russian working population.

It would, nevertheless, be a great mistake to believe that the Bolsheviks adopted this belligerent policy from sheer love of war, like a Ludendorf or any other militaristic general, or from greed for annexation and expansion. This warlike spirit first grew out of the successful defensive, for it must not be forgotten that the Bolshevik government was being attacked both from within and without.

The intolerance of the Bolsheviks and the deadly hostility of the anti-Bolsheviks soon kindled civil war. The wars with foreign Powers also took the character of anti-Bolshevik civil war. When these campaigns broke down, exactly as the first coalition broke down before the resolute spirit of the French revolutionaries at the end of the eighteenth century, the Western Powers had recourse to that terrible weapon, the blockade, which is mainly responsible for the present catastrophic misery of Russia.

Let me pause here to elucidate this statement.

Koltschak attacked the Bolsheviks from the east and this enterprise was supported, as we understood, by the Americans and Japanese. It was a desperate struggle which entailed terrible sacrifices of life and property. At the same time civil war raged in south Russia. Denikin pressed in from the regions of the Don in the direction of the Lake of Asov and the Black Sea. Thanks to the powerful support of England and France the White Army was able to advance beyond Charkow. The autocratic militarism of the Bolsheviks grew out of the desperate resistance offered to those who were scheming to restore the old regime and who grew ever bolder in revealing their real aims as fortune seemed to favor their enterprise. After the defeat of the Russian generals, Bolshevik militarism went a step further and tried to strike at the foreign instigators with its victorious arm. As the German militarists had aimed at the hegemony of the world, so the Bolsheviks learned to regard it as their mission to kindle the world revolution.

This propaganda was perhaps not quite so dangerous as it was painted by the opponents. It was often forgotten, however, that it was the direct consequence of mutual provocation. One side wished to make a clean sweep of the Bolsheviks, the other side wished to destroy the anti-Bolsheviks by means of a world revolution. We have seen the part which such methods of propaganda have played during the World War.

But let us look at the matter from a purely human point of view. Civil war! We, who have experienced it in all its phases, can hardly write dispassionately. We cannot think calmly till time has created a certain perspective. Nowhere in the whole of Russia was civil war carried on with such dramatic passion and varying fortune as with us in the Ukraine. After the Germans and Austrians had evacuated the country the wild dance began, which as time went on developed into a veritable dance of death.

The first retrospective protest against the foreign rulers who had installed a reactionary Hetman government was made by the insurgents under the leadership of Petljura, who represented the Ukraine Nationalist bourgeois-socialist parties. There was no difficulty in unseating the government of the Hetman. But Petljura did not succeed in gathering the whole Ukraine under his banner. The Bolsheviks soon came in from the north, and the White Guards concentrated themselves in the east under the leadership of Denikin, who also laid his plans for the invasion of the Ukraine. Dissensions soon made themselves felt in Petljura's army. The peasants remembered the first Bolshevik period which brought them the partition of the soil. They had not experienced the later developments of Bolshevism, as the Germans had prevented it from penetrating the Ukraine. The fresh propaganda of the Bolsheviks was, therefore, successful. Even before the Bolsheviks were able to occupy the Ukraine, the regime of Petljura had broken down. During the interim adventurers collected the remnants of the Ukrainian army and commenced operations on their own account. Gregorjew worked havoc on the right of the Dnieper and on the left of the Dnieper Machno massacred capitalists in the name of anarchism. At a moment of extremity the latter, it is true, joined the Bolsheviks, but subsequently became their bit-

terest enemy, because plundering was forbidden under their regime.

The Bolsheviks had not yet established themselves in the country when Denikin's White Guards, which had been supplied with arms by the Western Powers, entered the country as victors and avengers. The hostile brothers fought each other to desperation. Then, when Koltschak advanced across the Ural into European Russia, the adherents of the old regime, confident of victory, revealed their reactionary intentions more and more plainly. Punitive expeditions burned down whole villages, as I can state from personal experience. The last remnants of state property were ruined by mismanagement. Unscrupulousness and undisguised contempt for the masses exasperated the people and fanned revolutionary feelings. Thus, wherever Denikin held sway insurrections of an unprecedented ferocity broke out. There was no political or responsible leadership. The exasperated and disappointed peasants followed the lead of the black-hearted Machno, who cunningly fanned the fury of their hatred and directed it against carefully selected scapegoats. Machno led his hordes, which had swelled to the figure of fifty or sixty thousand, not only against the Jewish colonies but also against the hitherto friendly colonists from Sweden, Switzerland, and Germany. There began an orgy of robbery, devastation, and plundering such as was not equaled even during the Thirty Years War. Owing to their higher cultural development the colonists were not open to anarchistic "ideas" and their villages were therefore given over to unexampled carnage and plundering.

As long as the anarchists directed their fury against the villages of the colonists the White Guards took no heed. The peasants, however, hated the adherents of Denikin with even greater intensity, and Denikin had soon to fight on two fronts. The impetus of his offensive was checked. In order to save himself he attempted a retreat into the Crimea. Here he found himself again caught in the hornets' nest of the anarchists. Then followed an endless series of battles carried on without mercy or measure, especially in the region around Alexandrowsk, where numberless villages were destroyed during the struggle between the Whites

and the Blacks (anarchists). Typhus broke out in the camps, and in the districts of Choritza and Nikolaipol forty per cent of the population died of the disease. When the scene of action was cleared, corpses lay in the deserted houses, one saw the carcasses of horses in the yards and streets, the houses were either burned or dismantled, the furniture had been burned as fuel and the agricultural implements stolen. These were the villages which were still partially inhabited. As for the deserted villages, they were simply heaps of ruins.

Soon afterward the Bolsheviks occupied the whole Ukraine, having regained the mastery over Siberia. It was not easy to establish their rule in the Ukraine, as the incessant changes of government, and above all the anarchistic period, had bred a demoralized and passionately excited population. Machno had hounded on the peasants not only against the Whites, but also against the Reds (and Bolsheviks).

The Bolsheviks were now faced with the task of showing what they could do for the people in times of peace, for reconstruction had been obviously impossible while war was going on. War means destruction, never reconstruction, and of all wars the most destructive is civil war.

Unhappily war was not yet to cease. Foreign countries supported by the Russian emigrants again sent out successive generals of the old army against the Bolsheviks, and the Russian people had to suffer. There was one general who seemed to meet with a certain measure of success by dint of English and French assistance, and this was Wrangel. Again the slaughter recommenced in the Ukraine. The inhabitants, disunited, excited, impoverished, and absolutely distrustful, again fell upon each other with lethal weapons, destroying irreparable cultural values in their own country.

Strange to say, however, it was not the party supported from abroad which gained the victory, but the Bolsheviks. But the foreign Powers had yet other weapons in reserve which they planned to use effectually: the blockade and the border states. The Poles, supported by France, and the Ukrainian Petljura, subsidized by England, took the offensive from the west against the

Bolsheviks. Again there were sanguinary battles, plunderings, wholesale destruction of life and property. Again the Bolsheviks were victorious despite the blockade and despite the moral antagonism of the whole civilized world.

Must not the thought force itself upon every impartial thinker that Bolshevism must now be treated as a fact and cannot merely be met with a simple negation? Are we not compelled to ask: Is the attitude of the foreign Powers toward Soviet Russia either just or wise? At any rate we must reckon with Bolshevism as a fact which can neither be overlooked nor thrust aside. Is there not a possibility of tempering or changing it? Only if we enter into relation with it, but not by maintaining an attitude of hostility. Will not a movement which is at base false and unreasonable collapse more readily when left to the workings of its own disintegrating elements than when it is welded together by attacks from without? Surely, therefore, interference in the internal life and state organization of Russia must be folly even from the point of view of the opponents of Bolshevism?

THE DISTRESS IN RUSSIA

Is the widely accepted assertion correct that the Bolsheviks are solely to blame for the unexampled distress in Russia? As a matter of fact, war in all its forms is responsible for the economic breakdown, the poverty, the misery. The responsibility for the origin and continuation of war from 1914 to 1921 rests not only on the Bolsheviks but on the adherents of the old regime and on the Western Powers. The responsibility for the moral corruption which is the outcome of war rests to a great extent on the Russian emigrants who could see nothing but good in the old regime of which they were the mainstay, and nothing but evil in the Bolsheviks, who had turned their own intolerance against themselves. Primarily, however, it was the old regime which was responsible for the tragedy of Russia. It was the old regime which kept the people in servitude and ignorance, and as it thus made the revolution inevitable it must unquestionably be held responsible for the consequences. How impossible Czarism had become is shown by the fact that the British ambassador took a sympathetic attitude

toward the first outbreak of the revolution. Of course, the new Russia ought to present a very different aspect from that of Bolshevik Russia.

When in consequence of incalculable external and internal conditions the revolution took a different course from what was deemed advisable by many of the political parties, the spirits which they themselves had conjured up could not be laid again. The movement had passed out of their control. The utter moral and political confusion was then driven up to the extremist pitch by the civil wars, which caused terrible devastations throughout the Ukraine, once the most prosperous part of Russia. Like Huns and barbarians, gangs of anarchists passed over the country burning, murdering, and destroying under the pretext of making war on capitalism. Men shudder at the names of Grigoriev, Prawda, and first and foremost of Machno. The latter slew every opponent, every so-called capitalist who came into his hands, and reduced farms, country houses, and whole villages to heaps of ruins and ashes. On November 29, 1919, one of Machno's gangs passed through six villages in the district of Cherson and slaughtered indiscriminately 214 persons, including 45 women and 50 children; the houses and farm buildings were burned. None of these victims were landed proprietors. Further west these hordes planted themselves down on the district of Chortiza for a period of three months and left behind them deserted villages and a population which was reduced by forty per cent. This was done under the official rule of General Denikin. His army did not actually identify itself with these anarchical bands of peasants, but the outrages committed by the Cossacks and the punitive expeditions bore the same character. The houses of rebel leaders were burned, numbers of the inhabitants were knouted, no mercy being shown even to guiltless old men and infirm widows, who were flogged on their bare backs. The struggle consequently became desperate and furious. Anarchy had reached far greater dimensions in the Ukraine than was generally known in western Europe. The descriptions of what occurred will vividly recall to the historian the conditions prevailing during the Thirty Years War.

It was not till the end of 1920 that the Bolsheviks were able

to establish their rule in the Ukraine. Order was gradually restored, though anarchist bands still appeared on the scene. The crafty Machno could not be caught. The Roumanian government in its inveterate hatred of the Bolsheviks supported even a Machno, though he was notoriously a typical brigand.

But the Bolsheviks must also bear a considerable share of the responsibility for the economic distress in Russia. Regardless of actual conditions, they imposed communism on a peasant population which was entirely unprepared for such a high ethical and cultural standard. Selfishness and materialism are more deeply rooted in the peasantry than in any other section of the population. The Russian peasant is only relatively less capitalistic in his feelings than the peasant of western Europe. After the land had been parceled out to the peasants of the Ukraine they were forced to hand over their superfluous corn to the towns and to the starving peasants of the North. But they only did so under extreme compulsion and not from brotherly or civic motives. They lost their interest in cultivating the soil and in 1920 large areas even remained entirely fallow.

It was, however, not only in consequence of this non-social attitude of mind that agriculture declined. There were many other disastrous contributory causes. The civil wars destroyed the means of transport. They exhausted the supply of labor both as regards peasants and horses. The anarchist Machno alone destroyed thousands of horses during his mad raids. I have seen the carcasses of many hundreds of horses lying on the trail of Machno and other marauding bands. Plows, scythes, and other agricultural implements were worn out and never renewed since 1914. In consequence of the stoppage of transport the blacksmiths had no coal and could not, therefore, make the smallest repair to the plow of a peasant. The blockade, the civil wars, the want of credit aggravated this distressful condition and consequently the fruitful fields of the Ukraine could not be cultivated as formerly. Civil wars fanned from without shook the foundations of peaceful productive labor. The western Powers shut Russia off from the outside assistance by which the treasures of her soil might have been utilized; the communists took away from the

peasant his interest in increased production and thus the process of decay inevitably took its course. Here the Bolshevik dictatorship made little difference, though it must in justice be said that order was gradually restored in the provinces which had suffered from the visitations of the anarchists. The great drought of the summer of 1921 then came as the culminating catastrophe: all Russia was stricken, even the provinces of Taurien, Jeka, Jekaterinoslav and Cherson, which were the most fertile districts in the Ukraine. Famine then supervened in the devastated country, followed by epidemics of every description—typhus, cholera, etc. The distress in Russia thus became a supreme human tragedy almost unexampled in any previous generation.

To sum up: We have followed in its different stages the path which led Russia to its present conditions of misery. We have seen that the revolution assumed a catastrophic character because the pent-up passions under pressure from within and without broke down the prison walls and took their unbridled course. All attempts to build up the old walls again only roused the people to fury. The movement for freedom degenerated into anarchy as civil war passed and repassed over the country. A homogeneous government took control in the center of the empire and succeeded in organizing the distracted masses to a certain extent. At its peripheries, however, there arose new organizations which tried to overthrow the central Power. Order would eventually have been restored if foreign Powers, though theoretically professing the principle of self-determination of nations, had not time after time subsidized counter-revolutions. These Powers proceeded to blockade the frontiers. The Bolsheviks, with their impossible idea of a world revolution—impossible because of the wide differences in economic and social conditions—gave them a welcome pretext. As the World War, so this internal war drove divergencies up to an extreme pitch. Bolsheviks and anti-Bolsheviks shunned no methods of agitation to combat each other.

The principal agitators against the Bolsheviks were the Russian emigrants who played the part of the French emigrants during the French Revolution. They also hounded on the border states against their own country, these states being out of sympathy

with the Bolshevik regime and having an interest in weakening the Russian realm.

Unquestionably the relations of different states to each other are determined by actual practical reasons. But at base it is public opinion which passively or actively shapes the dominant political regime. There is a sharp cleavage in European public opinion, each party being entirely one-sided according to the respective point of view. In many influential circles in foreign countries the influence of the emigrants is predominant. Undoubtedly many of these emigrants are entirely innocent. Undoubtedly many Bolshevik commissaries have been brutal, barbarous, and unjust. This is proved by the fact that the central government in Moscow from time to time examines the lists of communist officials and disciplines a considerable number. That the same thing was done in former days in the interest of one class and without sifting out the bad officials seems to be entirely forgotten. It is instructive to note that the classes of society which were formerly dominant are now obliged to live as emigrants, while the former emigrants now rule over Russia!

Formerly the abnormal conditions in Russia were considered to be internal affairs which did not concern foreign Powers even though the brutal Czarist regime often called forth protests from the friends of humanity. Czarist Russia was, nevertheless, recognized by all the states throughout the world. To-day a minority again rules in Russia. Again the country is to be ruled from above. But it is a dictatorship which is founded on wider circles of the Russian people. It is idle to discuss the comparative merits of the Czarist and Bolshevik regimes. The former is overthrown and dismissed; the latter is an established fact which holds its own despite all counter currents and has organized the country after its own fashion so that there is an end to anarchism. We know, or ought to know, the attitude of the Russia of to-day.

A different light is thrown on the Bolshevik idea of a world revolution when we rightly understand the contributory causes. Russia was isolated from the western states and their relations to each other were anarchic and hostile. The one side supported those Russian elements which aimed at the overthrow of the Bol-

shhevik government; the other side those elements in the hostile states which considered an upheaval necessary and desirable. The world against Bolshevism and Bolshevism against the world as it is at present organized. Each side hated and fought the other. We will not inquire here which side bore the greatest guilt; certain it is that neither side can be exonerated from blame. Thus it is that what is needed is not punishment but reconciliation. Of course, hatred and enmity cannot suddenly be transformed into love and friendship, but reason and common sense alone point to the necessity of seeking the path of mutual understanding. It is quite comprehensible that the existing distress in Russia has brought this truth home first to the Bolsheviks. The leaders of the Russian state have long been trying to establish relations with the outer world, for Russia needs foreign countries. But can the foreign countries do without Russia? The logic of facts proves with ever increasing clearness that foreign countries need the Russian market and Russian raw materials, and hence the urgency of a mutual understanding. The sooner this is recognized, the sooner these states resume their official relations with Russia, the sooner will the economic life of the world be restored to its normal condition and the sooner will her social life, which is determined by and reacts on the economic life, recover from the disturbance brought by the terrible war. It is high time; for the catastrophe is already there. The distress of one portion of the community of nations has reached almost the point of desperation. But it is not only in the interests of Russia that her economic life should be restored, it is also in the interest of the whole world because a ruined economic area is a buried treasure which is of no use to anyone. All are greedy for the treasure, but seem to expect that it will fall into their laps like ripe fruit. Thus reason and common sense demand that the relations with Russia shall be regularized and credits granted to her. Such is the voice of reason and common sense. But there is yet another voice which, in unison with reason, ought to swell the call for help and reconciliation, and that is the voice of humanity. The whole human race is one body and it sins against itself if it allows one member to perish. The scenes of suffering, of poverty, starvation, and lingering death,

have often been described. The gradual death of hope among these unhappy people in Russia should rouse those who profess to be followers of Jesus Christ, that great Friend of humanity, to shame, repentance, and insight.

What can be done to bring efficient help to Russia and to restore the economic balance of the world? Firstly, Soviet Russia must be officially recognized in order to bridge over the abyss of anarchy which separates Russia from the western states. Secondly, this bridge of reconciliation must be the highway for practical consequences. Agricultural machines—plows, sowing and mowing machines, etc.—must be imported, as well as motors and tractor engines to replace the horses which have perished. A Russia on a sound economical basis would insure large interest on invested capital. The Russian peasantry economically strengthened will furnish an undreamed market to the world's trade.

The restoration of Russia means the economical restoration of the world, of which America is part. America cannot and must not withdraw from her world mission.

THE RUSSIAN CHURCH UNDER THE SOVIETS

JULIUS F. HECKER

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THE Russian Church, which under the Old Regime was a dominating force of the old social order and the power behind the throne, was surprised by the revolution and fully unprepared to meet the challenge of the new social order. After the first shock of the revolutionary onslaught the leaders of the Church gathered their forces and formulated their policy in regard to the Soviet regime. This was done during the All-Russian Territorial Council of 1917-18.

The presuppositions to their policy rested upon the conviction that the Soviet regime is a temporary phenomenon, that it will pass away and that the Russian people are at heart monarchists and cannot live and prosper under any other form of government except the monarchical. It was therefore the duty of the Church to preserve the monarchical ideal and traditions and revive the patriarchate as the monarch interregnum which in the past it was. It also was convinced that the Church could not exist and prosper separated from the State and throne and in order to preserve Christianity the Church must do its utmost to hasten the downfall of the Soviets and aid in the reestablishment of the old political and social order. In short, the Church declared war to the Soviets by anathematizing the Soviet Government and all those who would recognize or support it. It used every available means in its power from mass demonstrations and sabotage of the Soviet program to an active participation in the civil war.

HOW THE SOVIETS MET THE CHALLENGE

The leaders of the Soviet Government and the Communist party to which the leaders belonged had just as little confidence in the Church as the Church had in them. Their materialistic philosophy left no place for Church and religion. They considered it an historical anachronism which had outlived its usefulness and should be abolished as rapidly as possible. Their sad ex-

perience with the Church as a political force during Tzardom added zeal to theoretical conviction and besides they feared the widespread and powerful organization of the Church with its army of 400,000 priests and monks and millions of adherents among peasants and the city bourgeoisie as a mighty counter-revolutionary factor. Thus they planned their campaign against the Church carefully and intelligently.

Their policy was first to break the economic power of the Church and prevent it from accumulation of new wealth. This was achieved by nationalizing all Church property, separating the Church from the State and withdrawing State subsidy. Secondly they sought to disorganize the unity of the Church by not recognizing any denomination as a juridic person and by legislating a congregational policy by which only local religious societies are registered and churches leased to them for use. These local societies though having full liberty of worship nevertheless are not recognized as juridic persons and have no right to acquire property. Thirdly, by limiting the rights of citizenship to clergymen. They are denied the right to vote or be elected to public office, including cooperative societies. They cannot be teachers in schools supported by the State nor hold office in most of the government departments. Finally a very vigorous and widespread anti-religious educational policy was introduced, which first of all prohibits systematic religious instruction in all schools where secular subjects are taught, and in churches to children under the age of eighteen years. After this age religious instruction is permitted in churches and theological seminaries. Besides this negative policy a widespread anti-religious propaganda is fostered and carried on through the Communist party and Communist youth organizations, the daily press, and numerous special publications.

The legislation of the Soviet Government and the commentaries upon this legislation by Soviet judges tell the story and leave no doubt as to the program of the Soviet Government in dealing with the Church. Let us hear what they have to say:

THE DECREE OF SEPARATION OF THE CHURCH FROM THE STATE AND THE SCHOOL
FROM THE CHURCH

With the aim to guarantee to the toiling population actual liberty

of conscience the Church is separated from the State and the School from the Church. The liberty of religious and anti-religious propaganda is guaranteed to all citizens (§ 13 of the Constitution). Thus reads the famous decree which broke the bonds of a thousand years of organic unity of the Russian State and Church. Subject to this decree, according to No. 62, § 685, Code of Laws of 1918, are:

a. Churches: Orthodox, old believers (sectarian), Catholics of all branches, Armenian-Gregorian, Protestant, and religions like the Jewish, the Mahometan, the Buddhist and Lamaistic;

b. All other free religious societies organized for celebration of some cult, formed before or after the promulgation of the decree *re* the separation of the Church from the State and the School from the Church, as well as

c. All societies which limit their membership exclusively to persons of the same religion, though it be under the pretense of benevolence, educational or other purposes and have for their object to aid some religious cult (under the form of supporting professional servitors of cult or some institution, etc.).

By the decree *re* the separation of the Church from the State and the School from the Church all religious organizations and societies are deprived of the right of legal persons and cannot in their name possess property, conduct business and enterprises. This includes also the publishing of magazines. But individual members of religious groups have the right to publish religious as well as secular magazines in their own name on an equal basis with all other citizens (Decree of Feb. 21, 1923. No. 94).

This law, depriving the local church as well as whole denominations of the right of legal persons, renders great difficulties particularly to denominations as the Roman Catholic, and the Greek Orthodox, which were always ruled from the top. Denominational bonds, according to the law, can exist only by voluntary consent. Thus according to the circular of the Department of Justice (of Jan. 3, 1919, § 14):

"Obligatory assessments and taxations in the interest of Church and religious societies are not allowed as well as forced measures and punishments, in regard to members of such societies"; also "payments of an obligatory character must be forbidden to adherents of any religious cult, but to this apprehension cannot be applied payments-contributions which are of a voluntary character and are made for the needs of a particular temple, chapel or prayer house" (Explanation of N. K. U.¹ IV/3 1919, No. 454, *Revol. and Church*, No. 6, page 116).

When the Council in 1917-18 attempted to introduce the so-

¹ "People's Commissariat of Justice."

called "Church mite" this resolution was declared unlawful on following account:

1. It is not destined for need of a group of citizens which took some temple but has in view to augment the means of the Church funds of which are paid the members of the superior Church administration, and 2, this duty is of an obligatory character and is only a masked form of the former obligatory diocesan taxation (*Explanation XII/18, Revol. and Church, No. 6, page 116*).

Every compulsory assessment in the interest of church and religious societies or groups is punished by forced labor for the term of not more than six months, by depriving of not more than two years of the right to conclude contracts with local Soviets for the use of property for divine service and buildings, and by confiscation of the property of the organization (*Art. 123, Criminal Code*).

Every coercion in the interest of church or religious societies, as well as the practice over them of administrative, juridical or other state controlled functions or those granted to legal persons, are punished by forced labor for not more than six months with liquidation of the above mentioned organizations and with confiscation of the property of the organizations (*Art. 123, Criminal Code*).

These quotations from the Soviet legislation show how impotent and economically weak any central denominational organization is destined to be in Russia, unless it trains its constituency to contribute voluntarily what formerly was taken from them by taxation. The Soviet Government makes no secret of the fact that this rather rigid legislation is directed against its old enemy, the upper hierarchy of the Greek Orthodox and Roman Churches. Its attitude toward religious sectarians of communistic tendencies, such as the Dukhobores, the Evangelical Molokans, the New Israel and others, is entirely different. The Soviet Government aids them to return from their places of exile and from abroad (Canada and the United States) and without interfering with their inner organization and beliefs allots them with land and credit to rehabilitate themselves. A declaration of the Department of Justice says:

These sects adapt quite readily the common civil Soviet laws and regulations and organically unite as agricultural nuclei into the Soviet organizations in spite of the religious form which their communistic tendencies by force of historical conditions had adapted. The task of the Soviet organs in regard to these organizations consists pre-eminently that these communistical organizations, developed and fortified with the aid

of science and superior technic, continue in their adapted habits and modes of communistic organization as industrial collectives of agriculture. Raised to a superior form they will serve as practical examples as to the possibility and advantage of communism for the toiling population.

The Soviet Government recognizes that these religious communistic sects are about the only experienced communists and it intends to use them as an example to the people. Of course it hopes that education will slowly disintegrate their religious belief and that they will become good Marxists.

SEPARATION OF SCHOOL FROM CHURCH

Although the Russian Church was never a teaching church, it nevertheless had a great deal to say in the development of education in Russia. Generally the Church was hostile to popular education and wherever it made itself felt it rather hampered than advanced education. No wonder the Soviet Government, which puts all its hopes in education, has ruled out the Church from participating in it.

The teaching of religious doctrines is not permitted in any state and public as well as in private educational institutions, where general subjects are taught.

Citizens can teach and learn religion privately.

All credits for teaching of religion in schools must be closed. The teachers of religious doctrines must be deprived of any kind of subsidy. No state and other state controlled institutions have the right to pay money to teachers of religion for the present as well as for the past from January, 1918 (Instruction § 34).

The teaching of religious doctrines to persons not of age and to minors in state or private educational institutions and schools is punished by forced labor for not more than a year (Art. 121, Criminal Code).

In addition to § 9 of the decree *re* the separation of the Church from the State and the instruction to it, § 33 the People's Com. of Educ. orders:

a. To forbid to persons belonging to the clergy of all ranks, of all religions, to fill any position in schools.

b. Persons who formerly belonged to the clergy can fill such positions only after giving up their order but with a special permission in each case of the People's Com. of Education.

c. Persons who violate this order are prosecuted by the Revolutionary

Tribunal (Circular of N. K. U. of March 3. *Revol. and Church* No. 2, page 40).

The teaching of religion to persons younger than eighteen years of age is not permitted. For persons older than eighteen years can be organized special theological courses with the purpose to prepare clergymen. But on condition that the program of the courses must be reduced to special theological subjects. For persons older than eighteen years of age are also allowed special lectures, discussions and readings on questions of religious doctrines as long as they are not of the nature of systematical school teachings.

Teaching of religion to children cannot be allowed in schools nor in buildings of temples; in regard to persons older than eighteen years of age teaching of religious doctrines is allowed in special theological courses, outside of schools and educational institutions. It depends on the judgment of the local authorities to gratify the petition *re* the leasing to believers temples or some buildings on special contract for religious education if for it is actually felt an urgent need among the population.

This legislation is aimed first and foremost against the revival of parochial schools in any form. The evangelical Sunday school, although it could be covered by the law, was in practice never interfered with. Thus, for example, the Methodist Sunday school in Petrograd with several hundred children continued to function and has grown rather than decreased. The problem of the Orthodox Church in finding some way of teaching its children is very difficult. The Russian Church never had any Sunday school. Its church buildings are not equipped for the purpose, nor do their priests know how to organize and to conduct a Sunday school. The problem, however, must be solved and sooner or later the American system of Sunday schools will be adopted by the Russian Church.

The theological education of the clergy is an equally difficult problem. Theological schools can exist, but the laws of the Soviet State are not very explicit about it. The only mentioning about them is found in the decree of June 13, 1921, and the note to § 3. "For persons older than eighteen years can be organized special

theological courses with the purpose of preparing clergymen. But on condition that the program of such courses is reduced to special subjects. Besides referring to the inquiry of N. K. V. D.² of the year 1919, the Department of Cults of N. K. U. replied that to groups of believers as well as to diocesan councils, religious organizations which have not the right of legal persons cannot be allowed to establish any schools for the teaching of religion (*Revol. and Church*, 1920, No. 3, page 69).

In view of the fact that central denominational organizations have not the right of legal persons, theological schools have to be organized by individuals or special societies. This was done in the case of the Moscow Theological Academy, for which American Methodists have raised the funds and which has been organized by an Educational Commission which voluntarily recognizes the Holy Synod but could function without its sanction if it so desired.

HOW RELIGION IS ORGANIZED UNDER THE SOVIETS

Any twenty persons over eighteen years of age can organize a religious society, receive a church building or a prayer house for the purpose, free of rent, provided such buildings are in existence in the community. No religious society of any cult can begin its activity, according to the regulation of V. C. I. K.³ of August 3, 1922, without registration in the Department of Government Administration or in the District Executive Committee.

Citizens wishing to organize a religious society must furnish the Department of Government Administration or the District Executive Committee with three copies of the petition *re* the registration and the following documents:

a. A report of the assembly of the organizers of the society (in two copies).

b. Constitution of the society (three copies).

c. List of the organizers, with following information (three copies): 1. Name in full. 2. Address. 3. Social position. 4. Situation and service from the year 1914 (three copies). 5. To what class of society belonged the person before the revolution. 6. Economical situation (property, etc.). 7. When joined the given religious society.

d. Stamped duty in fixed proportion.

² N. K. V. D.—People's Commissariat of the Interior.

³ "All Russian Central Executive Committee."

If a society already existed when the law was passed it nevertheless was subject to registration and had to present to the authorities the following documents:

- a. Constitution of the society (in three copies).
- b. List of members of the society and members of the executive organ of the given religious society, according to § 3 "c" of this Instruction (three copies).
- c. List of presbyters, bishops, preachers and other elected responsible persons according to § 3, "c."

The Department of Government Administration or the District Executive Committee has the right to refuse the registration of actually existing or only started religious societies: 1. If the number of its members or the number of the organizers is less than fifty persons (now reduced to twenty) of local inhabitants which are not limited in their rights by court sentence. 2. If the constitution of the society which is to be registered, in its aims and methods of activity contradict the Constitution of R. S. F. S. R. and its laws.

These religious societies, though not enjoying the right of legal person and having no property rights, have full liberties in practicing their cult as long as they do not cause public disorder or intrude upon the rights of other citizens. And the Instruction (of Department of Justice and of the Interior of the 13th of June, 1921, § 5) especially states:

The celebration of the cult as well as preaching are allowed as far as they are an integral part of the divine service of the given cult. They must be readily tolerated without any previous censorship on condition that their contents are actually and exclusively of a religious character. Freely and without asking each time previous permission prayer assemblies of organized groups of believers function in premises given for that purpose; independent of the number of the participants. Equally do function assemblies gathered for the purpose of arranging for the support of the churches and the management of the property.

Religious gatherings in homes are also permitted but notification of such gathering must be made to the local authority. In order to prevent any arbitrary actions by local authorities the central authorities issued a number of circulars, calling upon their officials to render the greatest possible tolerance and courtesy to the

religious feeling of the population and only in very urgent cases for the sake of search or arrest enter churches during service.

Religious societies have also the right to hold local and national conferences, councils, etc., for which meetings special permissions are granted.

THE LIMITATION OF THE CIVIL RIGHTS OF MONKS AND CLERGYMEN

At the outset it was pointed out that the Soviet legislation in regard to the Church was produced during the period when the Church had declared an open war against the revolutionary government and the new social order. The State feared the upper hierarchy, with its army of priests and monks, some 400,000 strong. After the revolution of 1905 the hierarchy and clergy entered politics. The reactionary Black Hundred party was led by bishops and priests. There were not a few priests in the Duma. To break the political power of the clergy the Soviet Government passed exclusive laws limiting the civil rights of the clergy, which bars them from the political life of the nation. Section 65 of the Constitution says:

Monks and clergymen are deprived of the right to elect as well as to be elected into Soviets.

Persons who depend materially or by their service upon organizations of religious cult as clergymen, rabbis, Catholic priests, mollahs, pastors, shamanists and others can be registered and sent by the administrations of working forces to work in state institutions and enterprises with the following restrictions:

1. The above mentioned persons can be employed in Soviet institutions only in district and administrative provincial towns, and under no circumstances in volosts (districts including several villages), executive committees, country councils and organs, and generally in country places.

NOTE: The servitors of cults are obliged to wear common clothes during their official duties in Soviet institutions.

2. The above mentioned persons cannot exercise duties in Soviet institutions which are paid higher than by the 16th category of the tariff of the labor union of the Soviet workers (the 17th category is the highest).

3. The persons mentioned have not the right to be employed in following departments of the Executive Committee of the Soviets: a. Education. b. Justice. c. Agriculture. d. Worker-Peasant Inspection. e. Department of Administration. f. People's Commissariat of Supplies.

NOTE: The Commissariats have the right to extend the limitation of § 2 to subdepartments of their Commissariat.

4. In all cases where the present instructions are involving persons who were engaged before its issue, the instruction must be complied with within two weeks.

Clergymen are also deprived to participate in the management of Cooperatives. In the decree *re* cooperatives it says:

All citizens have the right to elect and to be elected in all organs of management and control of consumer societies with the exception of those who are deprived of elective rights. According to the Constitution of R. S. F. S. R. servitors of cult refer to the category of citizens deprived of elective rights (12/XII 1921, No. 777).

The clergy, however, is not deprived from receiving land for use of agricultural purposes. The land laws of February 23, 1923, contain the following regulations:

1. No special rights on land in comparison with other citizens are given to servitors of religious cults, particularly they have no pre-eminent rights to grants of land of the former church and monastery lands. These lands are nationalized and are part of the general state land fund.

2. According to this the granting of land to servitors of cult and to members of their families must be done on general basis foreseen by the 1 division part I of the Land Code, art. 9 and foll. The decision of questions of such grantings belongs to district land administrations.

3. In case petitions are received *re* the distribution of free or reserve lands simultaneously from servitors of cult and citizens belonging to the toiling agricultural population who are not clergymen the land first must be given to the above named citizens.

4. Servitors of cult and members of their families who already have in their actual use land keep the right of possessing land equally with other toiling agriculturists and can be deprived of it only on the ground mentioned in the (Land Code, §18). The compensation received by servitors of cults for performance of ceremonies of the Church is not a reason for depriving them of land.

Widows and orphans of clergymen are treated as equals with other citizens in regard to receiving pensions, etc.

We see that the Russian clergy has been stripped of many of the rights of other citizens of the Soviet State. These restrictions are doubtless temporary. When the Church will give up its counter-revolutionary designs, as apparently it already has, it will be but a matter of time when the clergy will be considered as equals with other citizens.

THE FATE OF THE RUSSIAN MONASTERIES

The monasteries and nunneries had for a long time outlived their usefulness. Having accumulated large wealth, they turned into business for the benefit of the resident Bishop. The moral standard of monks and nuns became very low. They were an open sore and scandal of the Church. The revolutionary Government decided to make an end to their existence, particularly where it became evident during the civil war that some monasteries were made the base for hatching counter-revolutionary activity and were a favored hiding place of the enemies of the revolutionary Government.

Gradually the monasteries were closed. Their buildings and lands were used for hospitals, sanatoriums, homes for invalids and aged, orphanages and the like.

Some monasteries where the monks or nuns were not of the parasitic class continued to exist as toiling communes, but they were compelled to remove the religious limitations for joining such communes. The government protects such communes against the zeal of some local authorities who wish to get rid of them. This was exemplified in the case of the Nikitsky monastery.

The former nuns of the Kashirsky Nikitsky monastery (Toulsky gov.) filed in V. C. I. K. a request to retract the order of the Government Executive Committee of Toula *re* their expulsion from the building they occupy, within two weeks. The petitioners indicated in their request that the circular of the People's Commissariat of Agriculture put the toiling association in a very awkward situation on account that the nuns actively participated in the work of the association and on account that among the latter were many specialists in agricultural work. Their exclusion from the association would harm all undertakings of the toiling association.

The Authorized Commission of V. C. I. K. on its session of November 27, 1921, after examining the case of the liquidation of the Nikitsky toiling agricultural association found that the named association on basis of recommendations of the department of socialization of agricultural enterprises of Kashira is able to work, that it has an intensive economy, has enough land and inventory and that this year it paid its tax in kind and returned the seed loan in time. Therefore the Authorized Commission of V. C. I. K. ordered to retract the liquidation of this association, to return all movable and unmovable estate belonging to it before the liquidation, and in case of consent of all competent members of the association allow it to take upon its charge those former nuns of the Nikitsky monastery who are unable to work.

THE CONSCIENTIOUS OBJECTORS AND THE SOVIET GOVERNMENT

Russia had always many pacifist sects which under the old regime were treated with little concern and frequently brutally persecuted. During the civil war the Soviet Government had to face the problem of the conscientious objector. Its legislation is quite definite on the problem. In principle all citizens are subject to military service but exemptions can be made by decision of the People's Court.

Persons who due to their religious convictions cannot take part in military service after the decision of the People's Court, are given the right on the stated term of call, to substitute this service by hospital service, preferably in hospitals of infective diseases or by some other corresponding useful work by the choice of the recruit himself (Decree of S. N. K.* I/4 1919. *Revol. and Church* No. 1, page 29).

In view of the fact that the Courts receive petitions for exemption from military service from religious persons who officially belong to organizations which not only denied active participation in imperialist wars of the past and present, but who themselves have participated in them, the following principles must be adhered to:

a. According to the decree of I/4 1919 they are subject to expert examination, that means that the given person (and not the religious group) must be known (by the expert) personally. Or must be based on a thorough inquiry of the life and activity of such persons, not only formal, because the decree considers the activity of such persons in their past life and their struggle for freedom of religious convictions during the past period of czarism.

b. The People's Court has the right to call experts to the trial or to transfer the case to a corresponding Moscow Council of People judges.

c. It is necessary that the case be brought to decision at the nearest session.

d. The Court may in its decision refuse to acknowledge the opinion of the experts as satisfactory and refuse the petition. If the Court observes on the basis of the testimony of the petitioner or by his witness that his adherence to a religious sect or creed of anti-military religious opinion is not duly proven, it can be taken for granted that the person attempts to use the decree as a favorable means offered to him in the Soviet Republic to avoid his civil duties (Circular of N. K. U. of VII/24, 1919. *Revol. and Church* No. 2, page 40).

The amendment and addition of the decree of 1/4-1919, the S. N. K. states:

a. Persons who due to their religious convictions cannot take part in

*S. N. K.—Soviet of People's Commissars.

military service are given the right after the decision of the People's Court to substitute this service by hospital service on the stated term of call, preferably in hospitals of infective diseases, or by some other corresponding useful work by the choice of the recruit himself.

b. The Court is guided by the following considerations:

1. The testimony of witnesses and other information concerning the mode of life of the recruit which could certify to the degree of sincerity and consistency in practicing his religious teachings in his life;

2. The conclusion of experts in regard to the question whether it is true that the given religious teaching excludes its adherents in participation of any military service, and whether the given person really belongs to this particular sect of religious teaching and whether he has actually practiced it in his life.

The People's Court calls upon experts well informed and worthy representatives of the corresponding religious doctrines, preferably those who are in the given place and who know well the teachings and the mode of life of the adherents of the given doctrine and other persons possessing corresponding knowledge and experience.

c. Petitions of persons to the Court *re* the exemption from military service due to their religious convictions must be filed not later than a week before the call to service.

d. Persons who have presented in time their refusal to military service receive from the People's Court corresponding certificates *re* the time of presenting their petitions and date of their trial. The time of the trial must be fixed by the People's Court if possible not later than the date of the call to service.

Until the decision of the Court these persons cannot be arrested. The Court has the right in exclusive cases to exempt entirely from military service without substitution of any other duty; in case if it will be specially proven to the Court that no substitution can be given, not only from the point of view of the religious convictions but also by sectarian literature and principally by the mode of life of the given person.

Chairman of the Soviet of the People's Com. V. OULIANOFF (LENIN).

The Manager of the affairs of the S. N. K. N. GORBOUNOFF.

Secretary of the Sovnarkom L. FOTIEFF.

One cannot help recognizing the fairness of this legislation which considering the fact that the legislators are professing atheists does put to shame "Christian" legislators in other countries in their treatment of conscientious objectors.

This for the present is the status of the church and religion in Soviet Russia. From the American point of view unquestionably it will be thought that the church hierarchy and clergy is treated unfairly. However, in passing this judgment we must not forget that the Russian Church hierarchy is reaping its own har-

vest. When the Church was the power behind the throne it showed no mercy to religious dissenters and to revolutionists. Now the tables have turned and what is surprising is not that the Church is discriminated against by the revolutionary Government but that it is discriminated against so little. And whereas the Church as a denomination and the clergy as citizens are placed at real disadvantage, religion as a matter of conscience has never been so free in Russia as it is now. The old Church and its power is gone, but a new one is arising from the religious needs and feelings of the masses. It will also find its organized expression. My personal conviction is that the religion of the future of Russia will be a synthesis of the personal element emphasized in the Gospels with the social element emphasized by communism. One thing is sure, that the Russian people will never be satisfied by a soulless materialism. Freed from hierarchial oppression and the disintegrating influences of capitalism they will make their contribution toward the religious experience of humanity and the establishment of the Kingdom of God upon earth.

"THE NEW GEOLOGY"¹

WILLIAM NORTH RICE

Middletown, Conn.

THE title of the book suggests that the author intends a somewhat revolutionary treatment of the subject. His autobiography, as given in *Who's Who in America*, affords no indication that he has had any opportunity to study the science under any competent master. He received his baccalaureate degree from Loma Linda College of Medical Evangelists in 1912. He became Professor of Geology in Pacific Union College in 1920. He subsequently migrated to Union College, College View, Nebraska. All these colleges are under the patronage of the Seventh-Day Adventists.

The book has the general appearance of a textbook of geology, and the title page shows that the author expects it to serve for that purpose. It is a book of about seven hundred pages, well printed and beautifully illustrated with pictures of various geological phenomena. The book is divided into five parts, of which the first four correspond to the divisions usually recognized in modern textbooks of geology: Physiographic, Structural, Dynamical, and Stratigraphical Geology. But the reader finds, interspersed here and there among the descriptions of phenomena, a parenthetical remark warning him that the facts do not mean what they are usually supposed to mean. After repeated warnings of this sort, the reader wonders what the facts do mean. In the fifth part, entitled Theoretical Geology, the mystery finds its explanation. In that part we learn that the purpose of the book is to disprove a doctrine which has been held by all geologists for a century and a half, and which has been the most important contribution of geological science to human thought. That doctrine is that there has been an orderly succession of forms of animal and vegetable life, the evidence of which is found in the series of fossils characteristic of successive groups of stratified rocks. The theory of a progressive evolution of forms of animal and vegetable

¹*The New Geology*: A textbook for colleges, normal schools, and training schools, and for the general reader. By George McCready Price.

life is absolutely dependent upon the succession of fossils in the geological strata.

It is therefore an important question, whether the utterly revolutionary doctrine of this book is a new revelation of truth, or a senseless vagary. It is indeed *a priori* an improbable notion that all geologists, for a century and a half, have been liars or fools. But the geological doctrine which the author of this book contradicts is so immensely important to the general scientific and philosophic thought of the age that it is worth while to try to present the evidence of the geological truth in a form that will be understood by intelligent readers who are not students of geology.

Fossils are found almost exclusively in stratified rocks—rocks which consist of series of sheets or layers, for the most part deposited from water, though a few stratified deposits have been formed of dust or sand distributed over the land by wind. The sediments are mostly marine, though some were deposited in lakes or rivers.

In the oldest and lowest group of strata, fossils are altogether wanting, or are of obscure character. These rocks represent an age in which life was beginning, but was not yet developed into the faunas and floras characteristic of later ages. It was a sort of prehistoric age in relation to the history of life. These earliest strata we may call Pre-Cambrian, since the earliest group of strata showing a somewhat well-developed fauna has been named Cambrian.

The strata above these earliest rocks are divided by most geologists into ten groups, of which the first five represent the Paleozoic age, the next three the Mesozoic age, and the last two the Cenozoic age. These three ages, as implied in the etymology of the names, are respectively the ancient, middle, and modern ages of the history of life.

The author of *The New Geology* is continually sneering at what he is pleased to call the "onion-coat theory" of the geologists. By this phrase he expresses the notion that the successive formations are, or at some previous time were, continuous envelopes around the globe. No geologist for more than a century has had

any such notion. The strata are mostly formed of fragments, coarse or fine, of earlier rocks, which have been removed from their former position by the erosive action of atmosphere, water, or ice, and have been deposited elsewhere, after transportation for a greater or less distance. Exceptions to this general proposition are seen in limestones, which are made chiefly of pulverized shells and corals, and in beds of salt and gypsum, which are deposits from solution. The sediments are deposited chiefly in the zone of shallow water adjoining the shore. It is obvious that no sedimentary formation ever covered the whole surface of the earth. As the position of shore lines is continually changing by local subsidence or elevation, sedimentary deposits may be uplifted above the water level, and may be removed by erosion. Where an area of shallow sea bottom is gradually subsiding for a long period of time, a long series of strata may be deposited one above another; the oldest, of course, being the lowest. If such a region should be subsequently elevated, a long series of strata might be exposed to view. Each successive group of strata is marked by the presence of its characteristic assemblage of fossils; and that order is nowhere inverted. Strata of any group may be found resting upon strata of any earlier group, but never resting upon strata of any later group. To this law there are no real exceptions. A class of apparent exceptions will be considered later.

Strata are of course deposited in a nearly horizontal position; but subsequent movements of the crust of the globe may give them varying degrees of inclination, technically called the dip of the strata. In England, which is the fatherland of stratigraphical geology, Paleozoic rocks are exposed in the northwest part of the country, considerably disturbed by crustal movements, and overlain at the southeast margin of the area by Mesozoic strata dipping gently to the southeast. A traveler journeying southeastward from the Paleozoic area will pass over outcrops of all the Mesozoic formations, which in turn are overlain by the Cenozoic. One might naturally conjecture that the older strata, which crop out in the northwest part of the country, might be found by boring at a greater or less depth in southeastern England. In recent years, the increasing demand for coal and the diminishing supply

have led to experimental borings in southeastern England, and the Carboniferous formation, with coal beds, the uppermost member of the Paleozoic, has been found at the proper depth, beneath the chalk which represents the latest period of the Mesozoic. In a somewhat similar way, a traveler in New York going southwestward from the region of the Adirondacks will pass over pretty nearly the whole series of Paleozoic rocks, finding Carboniferous rocks at the surface near the Pennsylvania boundary.

We must now consider a class of phenomena which involve apparent exceptions to the proposition that the newer strata always overlies the older ones. In the great mountain chains, the strata have been very much disturbed. Mountain ranges seem to have been formed by compression of particular areas of the earth's crust, under the action of forces approximately horizontal in direction. The cause of the compressive forces it is needless for our present purpose to discuss. The effect is that the strata have been often thrown into alternating upfolds and downfolds, technically called anticlines and synclines. If the folds are nearly symmetrical, the order of superposition of the respective strata will be undisturbed, though the strata may dip more or less steeply, instead of being horizontal. In some cases, however, a strongly compressed anticline may be tipped over, so that the strata of the lower limb of the fold in inverted order underlie the strata of the upper limb which are in normal order. In other cases, the effect of the compression of the crust has been to thrust great masses of strata bodily for a distance of a number of miles over other masses of strata. In that case, on the plane along which the thrust has taken place, older strata may come to rest in nearly horizontal position on top of younger ones. In that case, however, both above and below the thrust plane, the strata will be in their normal order. These abnormalities in the position of the strata occur only where the rocks have been greatly disturbed; and in no wise disprove the doctrine of successive deposition.

In arguing against the definite order of succession of strata of different periods, the author of *The New Geology* lays down the following propositions, which, he imagines, disprove the doctrine of the geologists. "Any kind of fossiliferous rock may rest upon

the Archæan (Pre-Cambrian) directly." "Any kind of fossiliferous strata may, over wide areas, constitute the surface rocks." "Strata of any of the fossiliferous systems may be found reposing, in apparently perfect conformity, upon the strata of any older fossiliferous system." All these propositions are true, and all are in perfect accord with the doctrine accepted by geologists; since geologists do not hold the "onion-coat theory" which the author attributes to them. If a region of Pre-Cambrian rocks has been above the water level since those rocks were formed, of course it has not been covered by any later sediments, and it would not be covered by later sediments to all eternity, unless by some movement of the crust it was depressed below the water level. In the case of thrusts and overturned folds, the author absurdly claims that the "strata were actually laid down in the order in which we find them."

After sweeping away the whole fabric which the careful and conscientious work of geologists for a century and a half has gradually built up, the author proceeds, in the fourteen pages of Chapter 41, to unfold the "New Geology." He assures us that some sudden catastrophe changed a world with an ideal climate, uniform from equator to pole, in which all the extinct forms of life were simultaneously luxuriating, to the world of to-day. That pre-diluvial paradise of which the writer gives us so fantastic a picture is a wild freak of fancy. The geographical distribution of fossils in some periods affords indication of differences of climate in different areas; and, at various times in the history of the globe, we find distinct evidences of glacial periods.

The catastrophe which suddenly destroyed the author's imaginary paradise he identifies with the Noachian deluge. The author obligingly gives us our choice between two remarkable events by which that tremendous catastrophe may have been produced. One of them is a sudden change in the inclination of the earth's axis to the plane of its orbit. He imagines that, before the Noachian deluge, the axis was perpendicular to the plane of the orbit, and by some mysterious force it was suddenly tipped over. The other possible cause of the terrible catastrophe is the impact of a great mass of matter, perhaps of the dimensions of a

small planet, suddenly dumped upon the surface of the earth. Which of the two suggestions is the more ludicrous it is unnecessary to decide. But, by one or the other of these causes, or by some cause as yet undiscovered, enormous "tidal waves" were started in the ocean, by which the life of the pre-diluvial world was destroyed, and the whole series of fossiliferous rocks were deposited. The author does not undertake to explain how the "tidal waves" of such a tumultuous deluge distributed the remains of animals and plants into the faunal and floral groups characteristic of the various geological formations. This most extraordinary catastrophe is supposed by the author to have produced all sorts of geological phenomena, from glaciation of wide areas to intense metamorphism of the rocks and widespread volcanic activity. The whole chapter is simply ludicrous to any one who has the faintest conception of geological reasoning.

There is, of course, not the slightest reason for believing that the Noachian deluge covered the whole earth. The slightly variant forms of the deluge tradition, preserved by the two Semitic peoples, the Babylonians and the Hebrews, doubtless refer to the same historic event; but it was certainly a merely local inundation. There is not the slightest reason to suppose that the deluge traditions among widely different races of men refer to the same event. Local inundations, whose few survivors might suppose themselves to be the sole inhabitants of the world, have undoubtedly occurred in various parts of the earth, due to various causes, among which are exceptional river floods, earthquake waves, and violent cyclones. And deluge traditions of any sort whatever are by no means universal among the races of men. The Noachian deluge was for the most part dismissed from geological consideration in the middle of the eighteenth century, and *The New Geology* will not succeed in bringing it back.

The New Geology is obviously a Fundamentalist Geology. Why should we not have also a Fundamentalist Astronomy? A man might write a handsome book professing to be a treatise on astronomy. It might contain beautiful pictures of Saturn's rings and solar protuberances and spiral nebulae and various other brilliantly picturesque phenomena which the telescope has re-

vealed. The writer might explain the significance attached by astronomers to various phenomena, but intimate, from time to time, in the course of the book, that those things do not mean what they are supposed to mean. In a final chapter, he might sum up the matter by saying that all of astronomy since Copernicus has been purely imaginary, and that, as a matter of fact, the sun and moon and stars revolve around the earth, as taught by Moses before the wicked astronomers began to deceive the human race.

But science and religion are both in the world to stay. The accumulating evidences of scientific truth cannot be shattered; and men who honestly and fearlessly accept the teachings of science can still find rest for their souls in the gospel of our Lord and Saviour Jesus Christ. Science and religion alike express divine truth; and both will survive, in spite of all the absurdities and follies of assailants of science and misguided defenders of Christianity.

THE SAVING OF A PROPHETIC MOVEMENT

HARVEY REEVES CALKINS

Lucknow, India

WHEN the General Conference gathered at Des Moines, in May of 1920, the world was staggering back from its Gethsemane. To go out into the world and heal the hurt of the nations seemed the one commanding duty of the church. David G. Downey phrased it in a brief but moving address: "The Kingship of Christ in the lands of the world is the next great adventure." And the General Conference rose to that adventure.

Two words will explain this expansive attitude toward polity and life: The War. The church had rediscovered the world. It was an evil world, a lost world, but it was a waiting world. The words of the Master had been realized, "white unto the harvest." In the ardor of what seemed a new discovery the General Conference took scant interest in the familiar debate on worldliness; this was estopped by "the previous question." What thrilled the body was the crusade for world redemption. The legislation was shaped for the needs of every land; the elections were for all peoples. The spirit of missions sat in every committee and spoke boldly in every great debate. And another spirit sat with the spirit of missions, subtle, fleeting, yet persistent. It could be heard wherever missions made its bold demands. Whither the spirit of missions was to go, it went, "and it turned not when it went." It assumed and received the honorable consideration of the body. It was the spirit of money.

Now, the spirit of money, Janus-faced, can look both ways. It is the "profit motive." It glances shrewdly from between the plow-handles and leers covetously behind pickax and shovel. It sits decorously in the Senate and demands its pound of flesh from tormented Europe. It drives its gilded car past the purlieus of the poor and heals its own breach of brotherhood by tossing out a dollar. It capitalizes folly and makes of human necessity a stepping stone to wealth. But the profit motive was not seen at

Des Moines, at least not clearly. It was the fair face of money, the "service motive," that looked radiantly forth at the General Conference. For money is power. It is the measure of a fine and subtle element. It is a gift of God. Like a gleaming white angel, money had stood forth during the war to save the nations, and all the people had been exalted by the vision. In other days, the petty days before the war, money had been a thing to slave for and then to hoard away in stocks and land and savings bank. But all that had been changed. Money meant service. Money had been lured from a thousand hiding places to insure the cause of freedom. Liberty Bonds were now a proud possession in every hamlet and almost in every household. School teachers, factory hands, and small farmers had vied with multi-millionaires to make of money a swift messenger of compassion. The wealthy few had always been able to do this, had always known the power of possessions; but the people knew it now. Dimes and dollars had outdistanced wealth itself and become the symbols of holy service. The nation knew it well, but the church knew it better than the nation. Our own Methodist people had spent their utmost to fulfill a national obligation, and then, in sheer gratitude, had pledged more than one hundred million dollars as a missionary gift to the church. Money had become Christ's vicar in the cathedral of world redemption.

It was this second aspect of money, fair, chaste, and beautiful, that was seen at the General Conference; and this was the atmosphere in which the Report on Stewardship unanimously prevailed. Gain was looking the other way, tongue in cheek. Service, face forward, was beckoning toward the white harvest of the world. The appeal was irresistible. Here was money offering itself as the church's Slave of the Ring, her bridal ring to Christ, with Stewardship to be its guide and monitor. Stewardship would insure the sacred service of money by bringing to the altars of the church a definite portion of income; no department of the church would lack through all the days.

But that other face of money—the profit motive! It is difficult to know just how it entered the Conference hall, yet presently one could hear its voice: It was strategy, high strategy,

to lift church finance from the drudgery of ways and means and exalt it to a kingly throne-room. It was a spiritual thing, was stewardship. Lift it—push it—capitalize it—it would pay! To be sure, the profit motive was common talk in hotel lobbies, and could be descried quite easily in the advertising and financial pages of the newspapers where it openly lured and invited. But the look of it there had grown familiar, and men expected it. It was business. If business was suspicious, often hard and sometimes cruel, it was—business. Money was for service, after it had been acquired; business was for acquiring it. Business might also render service, and would be glad to do so, if it did not hinder—business. The business of a Christian business man was to make money. It was his business to take advantage of exceptional opportunities in industry and trade and make all the money he could; after that it was his business to become a good steward of his money. Subtly, almost adroitly, the profit motive of the church for the sake of the kingdom of God—was it not a holy motive?—allied itself to the profit motive of the financial and industrial world. A watchful group on the Conference floor realized the danger and would have raised a voice of warning; they pressed for the consideration of "The Social Creed of the Churches," which reviewed the industrial and economic aspects of our unbrotherly social order; but the motion for consideration was voted down. The General Conference declined to enter upon such involved and far-reaching issues—forgetting that the church's forward program was itself dependent upon the economic activities of Christian men, and that war wealth already was turning Americans lightheaded and causing solemn obligations to sit lightly upon them. Almost the power of money had prevailed to sanctify the love of it!

This strange inversion of values was not suddenly produced. Whenever in the past Christianity has developed a forward movement requiring large resources, such as the building of a cathedral or the launching of a university, the need of material gifts has always exaggerated the worth of them. From the days of the American civil war, when Methodism entered upon an increasing program of material expansion, the place of money has received

increasing emphasis. The Centenary was not a new creation. It was a culmination, as the dome of the Taj is a swelling out of every contributory line. But the vastness of it has compelled attention. It now requires the church to sit in judgment upon herself and upon her own most significant forward program. Shall money continue to be stressed as the measurement of power, or shall it become the searcher out of character? Shall the king question of Christian stewardship be enlarged to "Whence did money come?" or shall it remain shrunken to that lesser question of church finance, "Where shall money go?"

My first Chinese interpreter translated "Christian steward" as "a Christian who pays a tenth of his income to the church"—until a discerning China missionary quietly informed me. But why should he not have thus translated it? Was he not one of our foremost evangelists? Was he not a delegate at the last General Conference, and did he not join in the applause when the Report on the Centenary set forth this amazing statement?—

If we can carry this movement [the stewardship movement] to a successful conclusion, until at the end of the Centenary period we shall have secured a million tithing stewards in the Methodist Episcopal Church who will agree to set apart a definite portion of their income for the sake of the church and the kingdom of God, we shall have done the most strategic financial thing in our history, and we shall have underwritten the financial future of the Methodist Episcopal Church for all time to come.¹

And the General Conference accepted the statement, without protest, without qualification, and without remark.

What shall we say? Is not the above statement true? Unquestionably it is true, but it is the truth torn from a kingly setting. It is like the leaden bullet the gate keeper tried to sell me the other day at the residency—a certified and sure-enough memorial of the siege of Lucknow, where civilization was saved in Asia—for eight annas. A campaign whose controlling purpose is the raising up of a million "tithers" for underwriting the financial future of the church—it would palsy the church's hand and shrivel the church's spirit in her inevitable conflict with social injustice throughout the world. For the separated portion reg-

¹The Daily Christian Advocate, May 7, 1920, p. 119, col. 1.

isters the church's demand, *not* for her own support, but for economic righteousness among her members. It is the acknowledgment that property rests in God and therefore that property and the money that represents it shall be acquired with justice and mercy and faith. The separated portion is concerned with church support only as a corollary is concerned with the main proposition. And the main proposition is this: God recognized and acknowledged in the realm of economic activity.

The stewardship movement is the acknowledgment of God in terms that plain men can understand; it is the promise of the new birth for men who live in the twentieth century; it is the church's emphasis in the searching terms of economics that God is "the Supreme Person in a world of persons";² it is the church's dedication to the cause of social and economic brotherhood. And this must now become the victorious alignment of the movement if it shall serve the new generation. The "Centenary," from set-up to follow-up, will soon pass into history. Whether during the five-year period of collection a given number of millions shall have been paid into the united treasury is not a major consideration; but the resultant alignment of the church, or failure of alignment, with the living forces that even now are shaping a new world order—this is a consideration of gravest import. It was for this alignment that the stewardship movement entered upon its slow and difficult program of education, eleven years ago; and it was from this alignment that the profit motive—almost the profit compulsion—of the Centenary forced it to turn aside. That the movement is demanded for realignment is declared by the voices of protest and warning that reach us across the Seven Seas. Francis J. McConnell insists that "a church can be run as a business, yet the requirements of the business routine must halt at the door of the prophet's study," and he repudiates the rather evident trend in official circles "to appraise the utterances of preachers by some statistically tangible harvest."³ John M. Versteeg, in his foreword to *The Deeper Meaning of Stewardship*, speaks thus: "The church must teach stewardship, not to protect itself, but to

²Northwestern University Lectures on Personalism, by Borden P. Bowne. Houghton Mifflin Company, p. 277.

³*Church Finance and Social Ethics*, by Francis J. McConnell. Macmillans.

save the world. It would be an unspeakable blunder were Protestantism to permit so basic a subject as this to be brought into discredit by those who seize upon it as a quick road to finance."⁴

Here is the disturbing situation: the dynamic doctrine of stewardship is accepted with—profound calm. It pierces to the flinty center of personality, it demands the acknowledgment of God in every life purpose, it challenges the validity of every social and economic relationship where brotherhood is not recognized, and yet the stewardship movement, accepted by the church, has not the power to stir the heart of the church. "Like the good old mother, or benevolent aunt, we take it for granted," is the discerning comment of the stewardship secretary.⁵ The church is paying the costly penalty of giving to this prophetic movement the alignment of church finance. For finance never can command the whole strength of the whole church, nor the whole purpose of a whole man. And the stewardship movement demands just that, and all of that! Ministers of mental and spiritual girth will not preach the creative gospel of stewardship for the sake of a church budget, and clear-thinking laymen will not accept such preaching even when they hear it. High truth for revenue awakes suspicion. In a trenchant review of Tawney's *Acquisitive Society*, Dr. J. M. M. Gray hews to the line. "The doctrine of stewardship," he writes, "has been drawn for ecclesiastical profit." George B. Robson, in *The Kingship of God*, suggests that "the church has inoculated the world with a mild form of Christianity and made it proof against the real thing."⁶ It would be an unmeasured calamity if the church itself were found to be inoculated against its own strong gospel for an age of reconstruction.

In view of all this, and in order that the principles of stewardship shall reach the mind of the church without official bias, shall the benevolence boards discontinue their campaign of stewardship promotion? The connectional boards are the swift hands of the church, fitted, trained, and appointed for world-wide Christian enterprise. To discontinue what they have sincerely begun would mean loss of spiritual vision throughout the church and

⁴*The Deeper Meaning of Stewardship*, by John M. Versteeg. The Abingdon Press.

⁵*The Tract, Eventually: Stewardship*, by Luther E. Lovejoy, p. 6.

⁶*The Kingdom of God*, by George B. Robson. Doran Company, p. 72.

would entail financial disaster upon the boards themselves. Not discontinuance but enlargement is the compelling duty of this hour. Moreover, spiritual currents once set in motion cannot be stayed by the majority vote of a committee. A mental trend already has been established throughout the church, and for this the Boards are directly responsible. Who courted the promise of "a hundred millions, sure, next May!"—and received it? Who projected the campaign for a million tithing stewards with the avowed purpose of underwriting the financial future of the church? The boards will not find it possible to hypothecate their responsibility merely by announcing that their former program is no longer to be continued. By all that is fair and beautiful in spiritual sportsmanship the benevolence boards, having led the church into a financial interpretation of stewardship plainly marked "No Thoroughfare," are bound to discover for themselves and for the church the highway of Christian idealism. Verily their reward is sure!

Let the churches be led forth in a program of stewardship education that will sound the depths and reach the heights of economic Christianity, that is to say, of Christ's Christianity—not to discuss this or that program of social reorganization, but to proclaim with Christian passion the economic dominion of our Father and the economic brotherhood of his children—bishops and secretaries and editors webbing the church with threads of light, pastors and people weaving the strong texture of community fellowship. Then the benevolence boards, delivered from a possible overlordship, will realize their central place in the organized life of the church. They will become hands of service not only, but the strong fountain of the heart; in very self-preservation the members of the body will contribute of their life and substance that the flow of that fountain shall not diminish. Then technical authority in the church shall give place to generic. The name of God shall thrill with personal content, and the appeal of human brotherhood become final and compelling. Then shall be realized the visions of those who see and the dreams of those who dream: dreams more splendid than the dreamers ever dreamed and visions of the prophets who sit in silent places.

THE NAVY AS A PARISH

H. H. LIPPINCOTT

United States Navy

THE deadly machine of war, excusable, inexcusable, necessary or otherwise, most certainly opens up a field for the ministers of Christ. Wherever men are, there will spiritual needs be found. In the modern navy men by the thousands are thrown into the military scheme of things—social, technical, educational, laborious, tedious, and oftentimes perilous. Into this sphere the church must reach with its softening touch of purity and rigorous insistence upon righteousness. Itinerant in the truest sense are the ministers of God who spend themselves in serving the American “blue jackets” who are forever going down to the sea in great ships. The chaplains, with a twofold commission, that of the Church of Christ and of the National Government, stand as the spiritual and living embodiment of Christian leadership in the navy. Limited by the frail limitations of mortality, strong or weak as is the gift of their personality, Catholic or Protestant, according to their institutional affiliations, the chaplains, to a man earnest and sincere, seek to relate the great and enduring personalism of Christ to the living needs of their parish.

The navy as a great family may justify a short digression. The present-day pressure of a glorified social interpretation of Christianity, with its earnest insistence upon universal peace, is wont at moments electric with passionate idealism to put its finger of condemnation on the wrong place. The objectionable autocracy of militarism is not to be found in the American navy; rather is the ship’s happiness and well-being stressed to maximum emphasis. Hurried words, whether they be found in learning, philosophy, or religion, are not apt to start a tidal wave of wholesome reactions. Thoughtless prejudice, tempered by an ideal even of tremendous worth in itself, engenders a spirit of hostility when directed in mistaken channels. The American navy is not to be blamed for war. It has no part and has never had a part in the making of war. The damning indictment of civilization that has

strewn millions of men on the battlefields, pilfered the public treasury of wealth that had taken centuries of blood-soaked toil to produce, engendered smoldering volcanoes of hate which to this day sleep in a dream anxious to come once more to reality in life—war, this beastly passion of the jungle, this inhuman slaughterhouse of the children of God, this horrible nightmare of screaming artillery, deafening concussion, and shattered nerves, this worship of the mean and murky god of might, with its unthinkable costs and waste in material, in misdirected energy, and more than all else in human life—war, this damning indictment of civilization which blends into one terrific spectacle an epic of shame, hate, misunderstanding, murder and hell, is not made by the American navy. *It is statesmen who make war.* It is the representatives of the people, whether for necessity, patriotism, or for ulterior motives which are sometimes charged, who, after all else has failed, send the army and navy out to do what they have failed to do. To blame the blunders, if there have been such, the mistaken ideals of statesmen upon the navy is to technically, and casually for that matter, acknowledge being inadequately informed. And if those who talk the most in relation to this problem consider it beneath them to scientifically investigate the truth hidden here, they will be forced to admit not only their ignorance but their “ignorabimus.” War may become an outlaw. In such case some of us who have drunk from its bitter cup will most certainly be happy. In the restrained silence of those who know the demon most there breathes, sometimes definite, sometimes inarticulate, a passionate hope, aye, a confidence that civilization, now disgusted with the appeal to heartless might, recalcitrant and reactionary to the misrepresentation of lying stories and insidious press propaganda, will eventually grasp the scepter it is reaching for and sit upon a new throne and rule a new and reconstructed world. So I am asking that blame when it is necessary to be made be put at the right place. The navy family, human like every other group consciousness, characterized by the same ideals as all Americans, is not, I insist, a Prussian cast saturated with military ideas of authority—it is a service originated, authorized, promoted, and backed by the people. In self sacrifice

and, whether we believe it or not, with the highest motives and ideals, it goes out when the people demand it to pay blood down, the price of war which is made by statesmen. And in this connection it may not be amiss to say that there is probably more need for its present existence than many are accustomed to believe. Let this suggestion suffice, that American ideals in many ways are a good long stretch ahead of most of the nations of the world.

The religious point of contact, psychologically so significant in the propagation of religious truth, to the naval chaplain literally grips him at every angle of his life. He mingles with a great family of some 86,000 men in an organization peculiar to itself and unconsciously if he but yield to the faintest appeal of that particular group consciousness he becomes part of that inner relationship that ties his interests up with the navy's family circle. The facility, taking into consideration the varying dispositions and tendencies of individual personality, to become all things to all men is shockingly amazing. It would even be a strong type of asceticism which refused or could refuse such a challenge—in other words, life that will not embody itself in the living relationships of an organization in which real men are found with real needs can never wield the power which lies at the basis of all true service. The philosophy of the cloister would break down, providing, of course, the vitality for service had not already been snuffed out, if placed face to face with living men and living needs literally making their appeal. So the minister of God in the navy is dragged by the inherent nature of things into that whirlpool of life reality. Sometimes it seems foreign and strange, sometimes indefinite and queer, and at other times it seems dully actual and sacrificially real. The tremendous pressure of life forbids, at least makes quite impossible, withdrawing into some unmolested fireside study or den of books. In a ship's company of 1,500 men there is always some one expressing a need, and whether the "padre" be Protestant or Catholic the men have come to know this office of service as one beneath which and in which there are the warmth of feeling and the heart of life.

However it came about, whether inherent in the life he lives,

whether woven into the nature of the men who respond to recruiting, or just how it is to be explained, the American sailor-lad is great hearted and all too often generous beyond his means. A few years ago when our man-o'-war was lying at anchor off San Pedro, California, and a crew's committee were making arrangements for a Christmas celebration, the chairman, who happened to be the writer, was asked about giving a grand and glorious "blow out" to the orphan kiddies ashore. Unanimously it was voted upon and three hundred urchins picked up from the streets of Los Angeles, boarded upon special electric cars, and then taken out in small motor-sailors to the ship. To the limit of their "gastric capacity" they were fed with a turkey dinner, shown the highest priced "movie" obtainable, and loaded with candy and fruit when they left. In this incident the best cooperation was evidenced by the splendid assistance rendered by the association of cooperative agencies of charity, but alas! they produced only thirty-four children. It looked as if, after all our arrangements, the project was to fall through. In desperation the two sailors and the writer went out on the streets of Los Angeles and in less than an hour a crowd of "kids" representing every conceivable nationality, creed, color, form, shape, size, and make-up, in a veritable bee-hive of excitement trailed into the station, exuberant and consciously happy, for four of the city police, in good-hearted Irish fashion, took particular pains to give them the right of way. The crew liked it so much the ship has duplicated it every year. To work with such men is privilege more than duty and one misses it when he gets away.

Generally speaking, much is made of points of contact in religious undertaking, a psychological necessity for the reason that there seems to be a wide gulf intervening between the clergyman of the church and the voice of the crowd. I think this is readily conceded by all, may or may not be a condemnation but none the less it seems a fact. For its causality explanation might put a finger on a hundred things, tendencies, might blame the crowd for its shift of time and mind, rail dogma with its insistence upon the stagnation that will not change, or pick flaws and inconsistencies out of creeds, which, as they might say, make appeal only to the

docile slaves who, to escape heart-shaking responsibility, prefer a costless and bloodless resting in the authority which makes the loudest boast, or possibly an explanation might unveil a great, grand, glorious, and new rôle for the prophetic teacher of Christ. But fortune, for the ministers of God in the navy, though it many times deals cruel and crushing blows, has been kind. Inherently, if, as I have said, he yields to that very tangible appeal for service, he becomes intrinsically part of that great throbbing and pulsating naval life. Aboard the same ship he lives with his men, with them in the closest relationships of life he runs the same risks, enjoys the same scenes, participates in the same routine, and not infrequently feels the same impulse or wish to be home. Literally asked to take leadership in the amusements, he soon finds himself coaching baseball, basketball, football, instructing in boxing and wrestling, organizing shows, training comedians, and running the "movies." A personal living relationship is thus established which, so far as I can see, breaks down even the semblance of a barrier that might otherwise exist between the sailor and his chaplain. With utter wonder I often marvel at the outstanding frankness of the men who come to me. The nasty snarls of domestic difficulties are laid wide open and earnestly brought for solution. In a sense of confession they often, with manly tears blurring their vision, unearth the bitter memory of an hour of ill-considered action spent ashore. Such are the experiences which crowd every hour and at times I fear put a heavy taxation upon one's life. They have written me from jail and I have gone and gotten them out; they have asked for money and the story of my bank account is the result; a few of them wanted to be taught philosophy, so together we climbed through the metaphysics of Dr. Bowne. What they will ask the next minute no man on earth can tell, but their needs represent the chaplain's chance for service, and he does his best.

Then in the background the minister of God in the navy tangles with the heartstrings back at home. Mothers, thousands of them, seek to keep the atmosphere of their own ideals about their boys by their letters to the chaplain. "My son John," for so they always begin, is a heart throb, evidencing the fact that

mother will not let go even though thousands of miles intervene. Catholic¹ chaplains look after the Protestant boys and in that true spirit of Christ make reply to their Protestant mothers who write. And in turn the Catholic interests when they come to a Protestant chaplain are just as conscientiously taken care of. Is not this a magnificent lesson and inspiration to the church at large? One of the greatest of all economic wastes in Christendom is produced by conflict and competition.

In the home ties which thus relate themselves to the naval chaplain—those abiding and enduring instincts of life which link hearts together in such bonds as even death itself does not break—those pulsating currents, freighted with anxiety, saturated with sacrificial solicitude, and hallowed by the bleeding heart of a mother-love, become a wealth of inspiration and a clear crystallized message for the men. The minister stands up before a compartment filled with shipmates, unaware of that cruel five-inch gun that suspiciously looks out through the gun-port, no longer notices the quivering vibration of the monstrous engines below, forgets the roll and pitch of thirty-two thousand tons of steel as it plows through the restless sea, does not hear the “wind’ard” scuppers dishing or the waves that break up on the bow—the minister, the minister of God, has a message. The service, formal, informal, ritualistic, or otherwise, dependent upon the inclination of the chaplain’s church affiliation, lacking the insistent awe and magnificent atmosphere of a cathedral, seeks to blend into the vernacular tongue of the men a manly call from God. No vested choir sanctifies the air with song, no organ peals with thunderous praise, but a gathering of men, strong with the strength of youth, faces tanned and bronzed with the tropical sun, or flushing red with the biting vigorousness from a recent watch in the fore’st’le deck in wintry wind—gathered for the chaplain’s talk, gathered to worship God. The admiral, captain, and many of the officers are there; everything inconsistent with the service has come to an end. The bos’n, with his hard “roarcus” voice, has already “piped through the decks,” the smoking light is out, all games must be stopped, and silence maintained during divine worship.

¹ But one chaplain is assigned a ship.

And there, isolated and alone, the church's minister of God, before his own family, seeks to relate the religious truth of well-being to the living needs of men. Dogma, warped and biased bastille that it is, is not even given listening room, and truth, limited only by the insight and spiritual consciousness of the preacher, is flung forth to be trusted to the hearts of men. The back-lying realities of life and the great insistent fundamentals of religion are put forth and not argued over. There is no evangelistic call to an altar, no request for cards to be signed—just an earnest appeal, a trustful self committal to the highest ideal known, a breath of prayer, and the service is over. The lads of the jazz-band made up the orchestra, the ship's male quartet sang some old-fashioned pietistic hymn pregnant with religious sentiment. And it would be wrong if I did not say that the supremacy of Christ was insisted upon. Sitting on the mess benches in that congregation there were Jews, Catholics, Filipinos, and representatives of all denominations and of no denominations at all. But who shall dare to say that service ended there?

The chaplain has gone back to his stateroom, generally located next to the quarters of the crew. There's a knock at his door and a lad with eyes bedimmed in tears, or one with an indifferent or tearless gaze—to inquire further concerning the message of the morning. Perhaps unrighted wrongs have been brought to light under the proclamation of morality and its imperative conditions, a mother forgotten in the rush of years, a sin committed and a knowledge of the ravages of a disease, or just a heart-hungry cry for God. And through the week at the office the work goes on. Experience, rich in wealth of inspiration, tiring in its ceaseless and everlasting demands, but bearing some way or some how a consciousness of service that means more than words can tell.

There is a prevalent idea abroad in the world that the social conditions of the army and navy are tremendously bad. All too frequently am I questioned here, which in itself is a suggestion that I come out and say a few plain things in this relation. This insinuation, for the most part, finds a causal basis in the fact that the only statistics upon venereal disease are gathered by the army and navy. No other institution can or wants to investigate this,

in many ways the most dangerous and insidious plague abroad in the world. Its publicity is forever impossible until the state protects the well-being of the physician in his "professional confidences." When some one points to the percentage in the navy I reply, "*Only God knows how much of it there is in civilian life*"—and I might add in all reverence that he does not tell. If the social evangelism could only "pray down" or "kick up" a revival of morality that in a fit of excited frenzy would cause every moral leper to cry out "Unclean," I do not think it would be pessimism to say that the atmosphere from coast to coast would become a bedlam of madness with voices. Deeper seated than we are apt to think, this damnable disease has sunk its fangs into what we call modern civilization.

It is safe to say that the navy reaps a slighter toll in this corruption than civilian life. Every last man down to the newest incoming recruit is saturated with literature, motion pictures, lectures, warnings and advice. If he decides to take a chance, he does it with a full knowledge of the consequences involved. It is prudishness to hide these terrific facts from our young life, which even to this day grows up blind and in the dark concerning the ravages of disease, insidiously destined to mar the body, scar the soul, wreck civilization, and damn races yet unborn. The people who look at the navy with a sly and suspicious eye, who are quick to condemn this sacrificial department of the people themselves, may, if they are willing to submit, learn a healthy lesson here. When a man is incapacitated for service on account of such a disease the navy does not and will not give him pay. It does give him the best of modern treatment and thus save him from the victimizing tendencies of quack doctors. Constructively that is more than any board of health will do. Think of the checks against venereal disease in the navy. 1. A man is saturated with the full truth concerning the same. 2. Penal measures are strictly enforced for concealing the same. 3. Incapacitation for service stops pay. 4. It goes on his health record and stays there. 5. Treatment, the best that science can give, saves him from becoming the victim of quack and unreliable doctors. 6. The man is not allowed to go ashore until cleared by the ship's doctor.

Yes, some of these diseases are contagious through the medium of towels, barber shops, etc. Yes, not infrequently some innocent member of society suffers the shame, the pain, and the cost of the damning sin of another. I know of a mother who went to her untimely grave and was buried with the full rites of the church in a funeral in which no man had the heart to mention the disease written on the burial certificate. God! Is it not time for society to rise in arms against so terrific a monster as strolls unmolested through our midst? Is it not time for the church to stop this ungodly arguing over fogbanks and fundamentals and "turn to" to right the wrongs of the world? "How tedious and tasteless the hours"—such silly hymns lack the rigor and vigor necessary to redeem a wayward world. Passive Christianity—how contradictory in thought but actually how real it is—is worse than the lowest breed of paganism. The cry to-day that rings through the corridors of humanity is for some religious faith big enough to redeem the whole man in the whole realm of his human relationships, in education, in industry, in science, in poverty, in wealth, in ecclesiasticism, and in morality and religion.

Put on your statute books a law placing the venereal disease in the category of crime; at least take as much precaution against it as you do against smallpox. Why, in the name of God, is it allowed to run wild, disseminating its fearful trail everywhere? Could it not be isolated by the board of health, as is diphtheria? The navy does not allow its cases to go ashore. The method suggested may be too radical, but it will, it is hoped, set the problem out with a sort of definiteness which will command attention.

Well, I have digressed further than intended, but it may be a digression not amiss. "The preacher," said a shipmate one day to me as he rambled along telling me about a church he had attended ashore—"the preacher can say anything and get away with it." That has many times set me to thinking—possibly contains food for thought for others. At another time a sailor handed me a copy of that uncouth and distasteful pamphlet known as "Whizbang," pointing out in jocular fashion a joke for me to read. I read it and in that "low brow" literature I was set to thinking by another thought. This is what I read: "If a carpenter makes a

mistake, another carpenter gets a chance to build it again. If a doctor makes a mistake, it is buried. If a preacher makes a mistake, nobody knows the difference." Is it true? Put yourself in the place of the man in the street and ask, is it true? Far truer, I fear, than we are wont to admit. Talk about Christianity failing—better ask if we have given Christianity a chance! If nobody knows when a mistake in eternal truth is made by a minister of God, what thoughts come crowding to our mind! We may, I feel sure, do some thinking here. A shipmate went home on leave and with his folks attended church, the drowsy atmosphere of which inclined him to go off cat-napping. The greater part of the sermon failed to bring him to. The closing prayer, in keeping with the soothing surroundings, suddenly, for some unaccountable reason, burst out in a spurt of noisy frenzy. The sailor had dreamed himself back aboard his old man-o'-war and mistaking the voice of the preacher for that of the bos'n's mate "piped" in true navy style, "Atta-boy; make it snappy." And you know I am not so sure that there is not a tremendous truth hidden here. Religion is life, vital life, reaching for power to produce more activity. In the vernacular of the "blue jacket," does the phrase "Make it snappy" point to a great truth? I leave it to you! I have given you some of the suggestions that "my gang," as the sailor would say, have all unwittingly given to me.

Then, too, the chaplain, as the church's minister of God, visits the sick, an experience which must always leave its mark on man. In our naval hospitals, the last word in scientific achievement, the chaplain has "stood by" when the lad, put upon the wheeling wagon with tender hands, has gone to the anæsthetizing room, followed into the scene of operation, and then at the bedside waited with a word of cheer when consciousness broke the spell of ether. Yes, when death was beating its case against human skill and the boy, on the verge of life where it breaks into the bend of death, needed a sympathetic heart, the chaplain to the limit of his mortal capacity has tried to meet that need. When they asked for the last rites, wished for baptism, or put into words their last faint message home, the minister of God, remembering the golden cross upon his sleeve, was there to serve.

THE SO-CALLED "POPULAR RELIGION" OF ISRAEL

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FULL treatments of the religion of Israel appeared twenty years ago without a mention of "popular religion."¹ This is true of some of the latest, fully adequate books on the subject.² Far more numerous, however, are the volumes dealing with the spiritual development of Israel in which this new concept of a "popular religion" plays an important part.³ What is meant by this expression? Is it legitimate to apply it to the Old Testament? I know of no better way to answer these questions than the discussion that follows.

I. A possible meaning of the phrase "popular religion of Israel."

According to the Old Testament sources, there was in Israel a religious and moral ideal whose followers were in harmony with the best of the early representatives of the nation, whereas those who rejected it were considered traitors of the most precious possession of their race. This spiritual treasure was the faith inherited from the fathers, it was the requirement of the oldest Hebrew codes, it was the ideal known in the time of Abraham (Gen. 12. 1-3). For the brilliant noonday of the Mosaic age did not obliterate from the memory of the Israelites the dawn of the day in which Israel's first representatives appeared in the light of history. This treasure was the religion that prompted Joshua to say: "As for me and my house we will serve the Lord." It was the religion in whose service Gideon destroyed the altar of Baal (Judg. 6. 26f.). It was the religion that lived in Eli when, on hearing of the capture of the ark of the covenant, he gave up the ghost (1 Sam. 4. 18). It was the religion which, in that very day, induced the daughter-in-law of Eli to give to her new-born son the

¹E. G. Oehler, *Theologie des Alten Testaments* (1891); A. B. Davidson, *Old Testament and Prophecy* (1903).

²G. A. Barton, *The Religion of Israel* (1918); A. C. Knudson, *The Religious Teaching of the Old Testament* (1919).

³E. G. Wildeboer, *Jahresdienst und Volksreligion in Israel* (1898); Cheyne, *The Two Religions of Israel* (1911); Kittel, *Geschichte des Volkes Israel* (vol. II, 1917).

name of Ichabod, "No-honor," or "Shame" (vv. 19-22). It was the religion for whose sake "seven thousand" did not bend their knees before Baal (1 Kings 19. 18), the religion to whose development Amos and his line (Jer. 7. 25) were called, and which animated the Maccabees in their heroic fight.

The *essence* of this religion, brought out in the oldest sources, consists in that peculiar relationship of Abraham with God and the universal blessing that was to come therefrom (Gen. 12. 3 and thus five times in Genesis).

The *elements* of this religion, according to the sources, are as follows: 1. The possession of a genuine prophetic faculty and a constant relation with the God who had called Abraham. 2. The belief in the existence of a spiritual being who, in contrast with the Babylonian gods, was not the result of the processes of nature. 3. The conviction that none of the creatures can be an image of the Creator of all things (Isa. 40. 18, etc.). 4. The knowledge that the Deity is exalted not only above the distinctions of sex, but also above everything worldly and immoral, being holy, as against the gods and goddesses of Babylonia given to intoxication and falling in love with mortal men (Rogers, *Cuneiform Parallels*, pp. 23, 85f.).

But was there in Israel, on the side of this pure and legitimate religion, another one of different character? The historical writers of Israel, though deeply grieved, gave courageously an affirmative answer to this question; for they did not, as has recently been stated, paint their pictures "on a background of gold." On the contrary, it is typical of these writers that they did not conceal the faults even of such personalities, usually worthy of praise, as David and Solomon.

This love of truth of the historical books appears also in the detailed accounts of those religious ideas and practices, deviating from the legitimate religion, which were current in smaller or larger circles of Israel. These aberrations may be catalogued as: sorcery, magic, heathenism, idolatry, degenerated forms of worship such as sacred prostitution and infant sacrifice, and false prediction of the future on the part of the prophets proclaiming "Peace, peace" and forgetting the claims of God's righteous indignation.

All reliable sources recognize in these six elements a violation of the peculiar religion of Israel. Not only do the codes protest against them, but on their account they threaten the community with punishment (Deut. 13. 1ff.). Is there a common designation covering all these forms of religious belief and worship? These comprehensive terms may be gleaned from our sources: disobedience to the divine voice (cf. Ex. 19. 5), unfaithfulness to God (cf. Deut. 32. 18-20), rebellion (Isa. 1. 2). Evidently the Old Testament regards these elements as a false and forbidden religion. Can we now call this entity the "popular religion" of Israel?

"This people," according to Isa. 29. 10-14, called the false prophets (condemned five times by Isaiah: 3. 2; 9. 14-15; 28. 7; 29. 10-14) "its wise men." The majority of Israel is often accused of infidelity against God (Jer. 2. 13, etc.) and this group is called with some exaggeration "my people" (as in Hos. 4. 12). But these general expressions furnish but a doubtful right to designate those six religious aberrations as "the popular religion" of Israel, for they by no means include *the whole* people of Jehovah. Again, such a designation is ambiguous, for it could easily be understood to apply to the uneducated masses, whereas often persons of the highest rank are attracted by these six beliefs and rites: who does not naturally think of Solomon, Jeroboam I, Ahab, and Manasseh? Moreover, this modern designation is positively false, for it misinterprets the character of those six conceptions: their essence is infidelity to the ancestral religion, ingratitude to that God of salvation who in ancient times delivered the nation from ruin and death (Ex. 15. 1-18). I can only use the expression "the *so-called* popular religion" by defining it the sum total of religious and moral ideas and practices *condemned in our sources*.

II. *The modern preference for the so-called popular religion of Israel.*

Some modern scholars have not only used the expression "popular religion" of Israel, but have even betrayed a secret tendency to defend it and enhance its cultural significance.

First of all, the *persons* who favored some element of this "popular religion" are excused and defended. Solomon's decision to build altars for the foreign gods of the ladies of his too numerous harem is said to have been originally "unobjectionable" (Kautzsch). As if this apology of the violation of the sole worship of Jehovah (Ex. 20. 3) were not sufficient, we read statements like this: "If Jehovah had not ultimately proved himself more powerful than the gods of Assyria, would it not have been logical to bid him adieu?" (Kittel). Revolting as it may be to repeat such words, still they must be discussed.

Not to emphasize again the infidelity of Manasseh's conduct, it is sufficient to show that these words contain an extraordinary piece of misunderstanding of the lofty origin of the religion of Israel and of the nature of the Eternal. Such a misapprehension was unknown already to men like Joshua and Samuel. They were far from attributing national calamities to the weakness of the God of salvation. This discovery was reserved for a modern scholar. On the contrary, those ancients recognized in national afflictions punitive and corrective measures of God (Josh. 23. 12f.; 1 Sam. 7. 1ff.).

But not only is apostasy thus excused: some have dared call it a progress! In relating the reformation of Josiah, Edward Meyer says, with mocking tone, that this king "came to the throne as a little boy." What nearsightedness! Did not Josiah undertake his reforms in his eighteenth year? Was he still a small boy?

The general history of civilization corrects this high estimation of the "popular religion" of Israel. The cults of Manasseh were inferior because orgiastic in character (Hos. 4. 11-13) and because they even admitted religious prostitution which already Herodotus (i. 199) called "the most infamous custom" of the Babylonians. On the contrary, the real religion of Israel represents a victory of mankind against polytheism, idolatry, and distinctions of sex and rank in the Deity. And who would deny that this victory represents an ascent to a higher stage of human culture?

The injustice of this low estimate of the prophetic religion appears, for instance, in the praise of competent scholars for the

religious achievements of Zarathustra: "He illuminated the thoughts of the old Iranian religion, enlarged them to an all-embracing relation, and especially gave them a deeper ethical meaning" (Oldenberg). Let us admit that Israel's spiritual leaders, who accomplished so much more than Zarathustra in the field of religion, endeavored to lead their nation to higher spiritual ideals! Let us not rob them of the honor of having been far above polytheism, idolatry, astrology (Jer. 10. 2, etc.), emperor worship (Esth. 3. 2) and sacred prostitution! Let us cease to exalt their opponents who sank down to the level of religious practices condemned outside of Israel!

III. The most recent metamorphosis of the "popular religion."

In Kittel's *History of Israel*, quoted above, a new kind of "popular religion" of Israel makes its appearance. Jehovah is, according to this author, "the local god of Canaan, the national god of Israel," and on the basis of the principle "*cuius regio, eius religio*" he is said to share his power with the gods of the neighboring nations. The proof of this assertion is Judg. 11. 24, leaving v. 27 entirely out of account! According to this latter verse "the Judge" between "the children of Israel and the children of Ammon" is Jehovah. Evidently the God worshiped by the author of the story of Jephthah is "the Judge of the whole earth" (Gen. 18. 25: J!). This first element of the new theory of Kittel thus finds no support in the passage adduced to prove it.

Again, this new "popular religion" is attributed by Kittel to "the masses," "the average man," or to "inferior spirits and the masses." But in the Old Testament historical books the man on the street never appears as the representative of the religion which is attributed to him by modern scholars. On the contrary, the historical writers who have preserved the memory of this "popular religion" belonged, if only for their literary activity, to the intellectual élite of the nation. On the other hand, these ancient authors are the upholders of the prophetic religion and glorified the call of Abraham and the revelation of the law to Moses as historical realities. We can thus say that this most recent form of the "popular religion" of Israel, which is also sponsored by Frazer

(*Folk-Lore in the Old Testament*, 1919), is, both in form and in substance, a misinterpretation of the sources.

This discussion would be incomplete if I did not mention a third method by which the religion of Israel is called "popular religion." In the words of Caspari (1922): "In contrast with the universal religions, the ancient religion of Israel may be called a popular religion because it erected around itself national and linguistic boundaries." How can such a claim be made? What becomes of the promise of God to Abraham (Gen. 12. 3, etc.)? Or shall we ignore Elijah's stay, in obedience to a divine order, with a Phœnician widow (1 Kings 17. 9ff.) and Elisha's relations with Naaman, the Syrian (2 Kings 5. 8ff.)? Shall we cut out from our sources Isa. 2. 2-4 and 49. 6? And when did the prophetic religion establish linguistic boundaries? Even the oracle of Noah (Gen. 9. 25-27) predicts that Japheth (the Indo-Europeans) "shall dwell in the tents of Shem." The Jerusalem Targum interprets this correctly: "And his [Japheth's] sons will become proselytes and dwell in the school of Shem." What a remarkable confirmation of these words of Noah when the Hebrew Bible was translated into the language of the Jews living in Greek-speaking countries! We need no further proof of the universal appeal of the religion founded through the call of Abraham, though, for pedagogical reasons, it remained nationalistic for a time.

A second reason for avoiding the designation "popular religion" when speaking of the legitimate religion of Israel is based on the following facts: it has been recently affirmed that just as the Greeks possessed a genius for art, so Israel's genius developed the religious ideas to the fullest degree. But first of all religion was, more truly than art for the Greeks, the living ideal of Israel's leading spirits. It was religion that, after the disruption of the Hebrew state, saved the Jewish nationality through the centuries. Art, on the contrary, did not save the Hellenic soul, for, as a famous traveler observed, "all Greece is enslaved." Then again, it is a natural tendency of human beings to beautify the environment through works of art and to enrich the life of the spirit through artistic production. But to conceive the idea of a God

exalted above physical limitations and perfect in holiness, as the spiritual leaders of Israel did, to affirm that there is, in the realm of the divine, no immorality such as was common on Olympus, is not a natural product, like artistic activity. And at last, is it not notable that even in the creative period of Hebrew religion many Israelites were unfaithful to the ancestral God and attached themselves to foreign cults? In view of this fact it is clear that a religion away from which the masses drifted so often cannot be considered a product of the national spirit, the finest bloom of the popular genius of Israel.

In conclusion, the student of history, whose one task is to revive the reality pictured in the sources, should avoid the misnomer "popular religion of Israel" when speaking of the true and legitimate religion of this nation. He will then be in harmony with the prophetic defenders of this faith, battling violently against those prophets whom the nation called "its wise men" (Isa. 29. 14). Kuenen, who usually presents the Darwinistic conception of the history of the religion of Israel, said once very truly: "The religion of the prophets cannot be called national: it is much more than that! It comes not from Israel, but from God."

GENESIS III IN THE LIGHT OF MODERN KNOWLEDGE

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THE real origin of this story is to some still a matter of conjecture. However, the Babylonian Adapa myth, and the familiar representation of two human figures, a serpent and a tree, on a Babylonian cylinder make it very probable that it was an ancient story or myth which had migrated from Babylon to Canaan and which the Jahvist writer has found and passed on. Support for this conclusion is found in the geographical note in 2. 10-14 and in the symbolism of the cherubim and the flaming sword of 3. 24. To be sure, both of these apply to only the second narrative, if the credible theory of the union of two J writings here, held by Budde, Gunkel, Smend, Skinner, Gressmann, Mitchell and others, is accepted. The fig tree, which is not Babylonian but Palestinian, and the marks of Hebrew religious genius upon the story make the evidence for such origin perhaps a bit less convincing than in the accounts of the creation and the flood.

Its character, if not its origin, is obvious. If one questions, to use Skinner's phrase,¹ whether it is *Geschichte*, things that happened, or *Sage*, things said, he need not be long in doubt. It carries all the marks of belonging to that store of tradition or talk about the past which primitive peoples so early acquired. Such stories, designed to explain the facts of the later day, are found the world over.² In other words, it is an etiological or explanatory myth. Nor is there anything new about such a conclusion. Over fifteen hundred years ago a Father of the early church, Gregory of Nyassa (+ 384) expressed the belief that this and many other chapters of Genesis were the expositions of ideas in the form of stories. This discussion hopes to show that still less does this conclusion need to disturb. Nor is this finding at all dependent upon

¹ International Critical Commentary, *Genesis*, p. iii.

² Fraser, *Folklore in the Old Testament*, and Hastings, *Encyclopedia of Religion and Ethics*, Article "Fall."

the facetious observation that no diary of our first parents or record of their immediate successors has ever been found. It is not entirely dependent upon the fact that in the speaking of the serpent the character of the fable is reflected. This is not only a story, but a story with the purpose to explain certain facts of life. Study makes it rather apparent that to account for these facts of a later day the story has been extracted from ideas, or, better, the imagination. This conclusion is strengthened by the prevalence of such lore among other peoples which often accounts for many of man's misfortunes by some primitive act of disobedience and frequently finds the cause of his undoing in woman. Most important of all is the support this view draws from the fact that this story, as well as its popular interpretation, is largely inconsistent with man's history and moral experience.

THE TRADITIONAL INTERPRETATION AND ITS BIBLICAL BASIS

However, this chapter has had a most unwarranted influence in Christian thought. The entire plan of Christian salvation has been built upon it. What a role in traditional theology has been played by its picture of the original innocence of our first parents, their temptation by Satan in the form of a serpent, their fall in the act of disobedience, and the transmission of their guilt, of sin and death, to the entire race! "It was the first act in a great racial tragedy which was to end with the final judgment," says Rauschenbusch.³ This is the basis of the doctrine of original sin and total depravity once so popular among us. It provided an easy way to convict all of sin and to convince all of the need of God's grace. It led Augustine to refer to infants as "lumps of perdition." It found its classical expression in Michael Wigglesworth's (+ 1705) poem, "The Plea of the Reprobate Infants":

"Then to the Bar, all they drew near
Who dy'd in infancy,
And ne'er had or good or bad effected pers'nally."

The infants plead:

"Not we, but he ate of the tree, whose fruit was interdicted:
Yet on us all of his sad Fall, the punishment's inflicted."

³ *A Theology for the Social Gospel*, p. 38.

How could we sin that had not been or how is his sin our
Without consent, which to prevent we never had a pow'r?

O great Creator, why was our nature depraved and forlorn?
Why so defil'd, and made so vil'd whilst we were yet unborn?"

The celestial Judge replies that to be sure he would not condemn men to eternal death for what they never did, and adds:

"But what you call old Adam's Fall and only his Trespass
You call amiss to call it his, both his and yours it was."

Later:

"If he had stood, then all his brood had been established
In God's true love never to move, nor once awry to tread:
Then all his Race, my Father's Grace should have enjoy'd forever,
And wicked sprights by subtile sleights could them have harmed never."

The Judge further argues that since they would have been content "to share in his welfare," it is reasonable that they share in his punishment. He then informs them that they would have done as Adam did and so as sinners may expect a sinner's fate, "for I do save none but my own Elect." Though their sin is slight, "every sin's a crime," so

"A crime it is, therefore in bliss you may not hope to dwell;
But unto you I shall allow the easiest room in Hell."

Though his words were the thought of the poet—almost unbelievable in our day—to us the infants really have the better of the argument.

This attitude toward Gen. 3 still exists, though it wears other clothes. That it is still extant in "Fundamentalist" circles is shown by this quotation from Canon Hague: "The rejection of the Genesis story (of the fall) as a myth tends to the rejection of the gospel of salvation. One of the chief corner stones of the Christian doctrine is removed if the historical reality of Adam and Eve is abandoned, for the fall will ever remain as the starting point of special revelation, of salvation by grace, and of the need of personal regeneration. In it lies the germ of the entire apostolic gospel."⁴ Many think this emphasis quite biblical, but that is

⁴ *The Fundamentals*, vol. viii, ch. 6.

precisely what it is not. For Canon Hague's assertion there is almost no biblical basis. There is no allusion to this chapter in the Old Testament. Nowhere in the synoptic Gospels is one to be found. Jesus and the prophets were keenly sensitive to sin and clearly saw its hideous consequences, but to them its sources were in the evil heart and in the environment—not quite so hopelessly beyond remedying as the act of our first parents. Further, to Jesus the child is not inherently bad. It is sufficiently good that he said, "Of such is the kingdom" and "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven." So not only did Jesus pay no heed to this story, but his teaching, both implicitly and explicitly, was counter to its popular interpretation.

Apart from Paul's use of the story in 1 Cor. 15. 21ff. and Romans 5. 12ff., its development has been entirely extra-biblical, in apocryphal literature and later Christian theology. In Sirach⁵ it is stated that sin, and so death, began with woman. The writer of 4 Ezra⁶ interprets this chapter in the words, "The first Adam . . . transgressed and so be all they that are born of him." Later⁷ he bewails the amount of evil in the world, because of evil in the heart of Adam. Similar uses of this material are found in Baruch and the Slavonic Enoch. Paul may have been touched by some of these influences much as he seems to have been in his apocalyptic thinking. Some ardently claim that Paul's conception of salvation requires the acceptance of Gen. 3 as literal history and then proceed either to so accept it or to declare the collapse of Paul's theology. Peake suggestively discusses this issue and declares it is due to a serious misunderstanding of the apostle.⁸ He points out the dilemma created by having a sinless being, that is, a being who lacks a sinful nature, fall into sin, and then brings together evidence to show that Paul regarded the first sin not as the cause but as the consequence of sinful human nature. In other words, he is a witness not to the historicity of any specific first sin, but to the universality of sin. Along with others he points out—what

⁵ (25). 23 f.

⁶ 3. 21.

⁷ 4. 30 f.

⁸ *Christianity, Its Nature and Its Truth*, p. 117 ff.

many seem unable to see—that the atonement rests not upon the former, but upon the latter. And so it has come about that the interpretation traditionally given this chapter, and which has prided itself on its biblical character, has found among its chief obstacles not only science, history or a *Weltanschauung*, but the more exacting study of the Bible. Certainly to follow Jesus in repudiating the doctrine of original sin is not so difficult when we learn how completely it lacks biblical basis or authority.

SHORTCOMINGS OF THE STORY AND ITS POPULAR EXPOSITION

It has been implied that in recent days this chapter has been ejected from the theological front seat it long occupied. That was done by our more critical examination of the Bible and by our study of science, history, and comparative literature. Some of the clearer and more general results of that study it may be well to indicate here. It is obvious that the purpose of the Jahvist writer was the explanation of certain origins, the origin of clothes, of sex-consciousness, of pain in childbirth, of hard work, and of death. To this should be added the purpose to explain why serpents crawl upon their bellies and why people everywhere so detest them. These apparent descriptions of origin suggest that there was a time when pain, death, and grinding drudgery were unknown and when our primitive parents enjoyed all that Paradise has come to connote. Such extravagances as that of the famous preacher Robert South, who said that "Aristotle was the rubbish of Adam and Athens the ruins of Paradise," have disappeared and as well the notion that Adam's condition originally was ideal has been generally abandoned. All the evidence we can find makes it rather evident that man has not fallen from some lofty estate to which he is trying to climb back, but that through hundreds of thousands of years he has slowly climbed from the lower to the higher at the expense of great effort and pain. And the climb has not been through space through which he had previously fallen, but which was wholly unexplored and unknown to his kind.

Traditional theology has believed that the chief purpose of this chapter was to explain the origin of sin. "But modern exegesis has pretty thoroughly dispelled this belief. It is now gen-

erally admitted that Adam and Eve are not represented as originally morally perfect beings, that their disobedience was not regarded as resulting in the corruption of human nature, and that nowhere in the Old Testament is anything said about the transmission of Adam's guilt to his descendants."⁹ In fact we are not told, save by implication, that the consequences cited in the curse are punishment for the first sin ever committed, but for breaking this specific rule against eating the fruit of the tree of knowledge. To the contrary it is stated that in knowing good and evil they have become not corrupt but God-like (v. 22), though this belongs to the second source or recension. Here is a good example of how in the past in order to meet certain supposed theological needs, we have often read into scripture what was not there.

Even if we were to imagine that such transmission is implied in this chapter, there is another serious obstacle. Granted that one act could so completely corrupt character, how could this acquired corrupted nature be transmitted to descendants?¹⁰ For this the passing on of acquired physical characteristics would not be enough. The transmission of acquired moral or spiritual characteristics must be added. Whatever may be said about the former, there is serious doubt as to whether the latter can be handed on. In any case it is much more limited than popular thought realizes. Between the Scylla of the difficulty of conceiving such transmission and the Charybdis of its absence in Gen. 3 it is impossible for the traditional interpretation to successfully sail. So it appears that what has given this chapter its chief historical significance and has made it so influential in much current popular theology is utterly without foundation.

The evils whose origin the writer does seek to explain, we shall do well to scrutinize. To him clothing is an evil. Before this act of disobedience the primitive couple had lived in blissful innocence. No need of covering had been felt. Animals are conscious of no such need. Was it a step down when human beings felt that need or was it a step up? There are sects which hold that when the human family is able to dispense with clothes, it will have

⁹ Knudson, *The Religious Teaching of the Old Testament*, p. 261.

¹⁰ Peake, *Christianity, Its Nature and Its Truth*, p. 130.

reached the ideal, and that is the apparent outlook of Gen. 3. The facts are that there was a time when man, long naked without a sense of shame, began to feel the need of clothes. Since in man's evolution that was progress, this etiological feature of the temptation story cannot be regarded as acceptable.

The reference to the sense of the need of clothes naturally raises the question as to what was meant by the knowledge of good and evil. An excellent discussion of this problem is given by Skinner.¹¹ Some have seen in it simply conscience or the moral sense, ability to distinguish right and wrong, the difference between moral infancy and moral maturity. Much is to be said for this interpretation. It makes intelligible the serpent's prediction that the eating would make them as God (v. 5) and so the similar statement on the effect of the act (v. 22). But troublesome questions arise. Could God have meant to prevent man's acquiring this power? Then did man actually secure such knowledge? Has that not been a slow process with alternating gains and losses through long millennia and with the goal still far in the future? Others have seen in this that knowledge of life and the world which distinguishes the man from the child. It would include the arts and crafts along with much else and the "condemnation of the cultural achievements of humanity which runs through the Yahwistic sections of chs. 1-11 makes it probable that the writer traced their root to the knowledge acquired by the first transgression."¹² Something at least can be said for the contention that it involves sex-consciousness. In 2. 25 the man and his wife "were both naked" "and were not ashamed." The first effect of the disobedient act noted is that "they knew that they were naked" and they "made themselves aprons" (v. 7). In v. 11 the question, "Who told thee that thou wast naked?" makes it clear that this is the knowledge which comes with maturity and which had previously been withheld. They were now sex-conscious and that brought in its train not only conception (4. 1), but pain in childbirth and the need of added work, the chief elements of the curse (vv. 16-19). This seems so much the kernel of the story that it provides a strong

¹¹ International Critical Commentary, *Genesis*, p. 95 ff.

¹² Skinner, *op. cit.*, p. 96.

case for the idea that here is merely the story of the way in which our primitive parents came upon the secrets of life. The writer may have meant the knowledge, the power to make clothing, build cities, cultivate fields, and the development of music and metal-work (4. 17ff.), which brought in the dawn of civilization. However, important in this story between the marriage ideal at the close of ch. 2 and the birth of Cain and Abel at the beginning of ch. 4 is the merging of the consciousness not only of sex but of vital creative powers. Through science we know that sex functions and birth had been for ages before man appeared, but they were upon the animal plane and here in rising to the human became God-like.

Another evil to be deplored as well as explained is hard work, and there are some moderns who seem to echo that spirit. There doubtless was a time when man lived as the birds of the heaven in neither sowing or reaping and as the lilies of the field in neither toiling nor spinning. Man had a rather hard time of it, too. As his number increased, work became more of a necessity and human nature has always been sufficiently lazy to regard it as an evil. The lessened fertility of the soil, the presence of noxious weeds, and the toil required by the change from eating the fruit of trees to eating grain were reminders of God's displeasure. This writer must have been related to those poets who always sing of heaven as a place of rest. Work is the path to so many values and blessings that we cannot accept this conclusion. Some help is given us by the remark that only grinding drudgery is involved here and that ordinary work was neither new nor evil, but the help is a bit uncertain, since it is not unlikely that 2. 15 upon which it depends is a second version of the story. This spirit is quite alien to Jesus, for not only had the Father worked ceaselessly but there is no substitute for work in his kingdom. "They say and do not" was one of his most cutting criticisms of the Pharisee and relentlessly he judged the lazy or negligent follower in his parables of the pounds and the talents. To this attitude the ethics of work in Gen. 3 is quite unacceptable.

The elementary student of biology, anthropology or geology knows death had been for ages before there was any human life.

Skinner does not believe death was a part of the curse nor that its explanation was a purpose of the story. Man's return to the ground was inevitable and he argues that there is no suggestion that man would have lived forever had he not sinned. Frazer¹³ believes that the primary purpose of this story was to explain how death came into the world. His reasoning is as follows: There were two trees in the garden (2. 9), the tree of life and the tree of the knowledge of good and evil, whose fruit was forbidden (2. 17 and 3. 22f.). Man could have eaten from the former and have lived forever (v. 22), writes the Jahvist scribe. However, he chose the other tree and death resulted. This interpretation implies that the tree of knowledge is really the tree of death. That is not much out of accord with Koheleth's thought, "He that increaseth knowledge increaseth sorrow," an attitude toward knowledge still shared by some. So many similar stories which seek to account for death exist that there is some ground for so regarding this one. The Hottentots and Bushmen each have a story that man was robbed of immortality by a hare, while one told by the Nandi tribe charges it to a dog. At least two East African tribes tell in a story how men missed immortality and how serpents gained it. The Tonga, the Singhalese, the Andamanese, and some Indian tribes account for death by a breach of some taboo, the eating of some forbidden food. According to the Aleutians, the Blackfoot Indians and the Arawaks of British Guiana the loss of immortality was due to woman's folly.¹⁴

This story has yet other limitations. Not the least among them is its crassly anthropomorphic conception of God, though there is a feeling that man was not and should not be like God (v. 22). He is a God, however, who walks in the garden toward evening, whose voice his creatures can physically hear, from whom they are able to hide, who treats Adam and Eve as children in issuing his arbitrary rules, who resents their aspirations to power, and who pronounces a curse rather inconsistent with later revelations of his nature. Another is the writer's use of the serpent, which has neither the power of speech, nor supernatural knowl-

¹³ *Folklore in the Old Testament.*

¹⁴ *Hastings, Encyclopedia of Religion and Ethics*, Art. "Fall."

edge, nor hostility toward God. It has been sufficiently troublesome to inspire many efforts to allegorize or personalize it or to use some other sleight-of-hand method to mesmerize the problem. In the story it represents neither man's evil nature—to that it was spatially exterior and temporally prior—nor a principle of evil, and still less Satan. To the writer it is a beast of the field and to dissemble it into anything else would make the curse pronounced upon it unintelligible. He would explain the manner of its getting about and the popular hatred of it. The conception of Satan as opposed to God was not only much later than the writing of this narrative, but such an idea would have been the funeral of the story. The origin of evil would have been explained without it.

Allusion has been made to the composite character of this narrative. Skinner reviews the evidence for it, the reference to two trees in 2. 9 and 3. 22, but to only one elsewhere, the probability that 2. 10–15 is an interpolation, and the double account of the expulsion from Eden in vv. 23 and 24. "On the whole the facts seem to warrant these conclusions: of the Paradise story two recensions existed; in one the only tree mentioned was the tree of the knowledge of good and evil, while the other certainly contained the tree of life and possibly both trees; the former supplied the basis of our present narrative, and is practically complete, while the second is so fragmentary that all attempt to reconstruct even its main outlines must be abandoned as hopeless."¹⁵ One of the best recent discussions of this problem known to the present writer attempts this very reconstruction of the second account, as well as the first, and succeeds in doing it quite plausibly. In addition it distinguishes the more marked traits of the two accounts from each other, despite their similarities. Unfortunately it is in German only—*Die Erzählungen vom Paradies und Sündenfall*, by Johannes Meinhold of Bonn in "Beiträge zur Alttestamentlichen Wissenschaft," published in honor of Budde's seventieth birthday.

It is obvious that the value of this account is not to be found in its science or history, for it has neither. We do not know the details of the life of the first humans upon our planet, but we know enough about it to be convinced that its facts are not given in the

¹⁵ Skinner, *op. cit.*, p. 53.

early chapters of Genesis. Instead of a descent from a Golden Age which knew no sin, no work, no pain, no obstacles and no death, man has slowly arisen from an animal existence that had not learned how to work or to make moral distinctions and which was the victim of all the forces about it, into a God-like capacity for knowledge, moral life, industry and the mastery of his environment. To the scientist this is commonplace. We must then conclude that that earlier period of non-moral infancy was not superior to our present state. No one of us would exchange the moral capacities of our maturity with all their dangers for the innocence of our earliest years. Contrary to the thought of the Jahvist writer we must conclude that when man, emerging from savagery, first felt the need of clothes, and in sloughing off the beast gave himself more largely to work and the mastery of his physical, moral and social world, he was not falling but rising. For him it was not regress but progress.

RELIGIOUS VALUES

Let no one allow the absence of fact to impeach the value of the truth here. It is something of a parable and even though un-historical, is historical in the sense, as one has put it, that it is true to human experience. Truth is not entirely dependent upon historical facts. Much more necessary to it is rational consistency. It is generally known that historical facts are often related so as to conceal even more important historical truth. This is frequently illustrated in those histories designed to cultivate patriotism or in those newspapers using their news to support favored interests or institutions. The truth often lies beyond the mere record of facts. Even though they are no more historical than Aesop's fables, truth of a high order is contained in the book of Job, the parable of Dives and Lazarus, and Bunyan's *Pilgrim's Progress*, though the last expresses the Christian ideal of a former day rather than ours. This is eminently true of Gen. 3. The objective of its writers was not facts, but truth, and we shall do well to seek in their work what it was designed to give. The particular truth they sought to give their first readers may be unconvincing or unacceptable, but because their work is true to human

experience, it presents other truth with a moral and spiritual insight rarely surpassed if equaled anywhere in the Old Testament.

This story has unusual value as a psychological study of temptation. Modern life has very little in common with the life of our first parents, yet men are still tempted and they still yield in the same way. The question of v. 1 exaggerates the prohibition. "Surely, God was not so unreasonable as that." Doubts arise and ideals are called in question. Is this necessary? Is it reasonable? This is often a very helpful and necessary experience to go through, but it has its dangers. Then curiosity was excited and Eve lingered. It is never safe to dally with forbidden fruit, yet how universal the experience! Apparent truth is used to mislead. "Figures won't lie," but they do every day. "Ye shall not surely die." The truth that she would not immediately die has the effect upon her of a lie. Momentarily she is led to feel that this act of disobedience will lead to no bad results. How often have the tempted been led to think that nothing much would happen! In v. 5 it is suggested that the divine threat is due to jealousy. The woman is led to feel that God grudges her enjoyment and is eager to prevent her acquiring certain powers. She suspects the obedient is the narrow life. It is the human appeal to know, to enjoy and to live a life free from walls and fences. More effective psychological stimulus to disobedience could not be imagined. Finally evil is made to seem good. It was "good for food," "a delight to the eyes," and would "make one wise." None of these are in themselves evil and all were good and proper objects of desire, but here they involved a sinful act. The nearer good concealed the remoter evil. Sin is always in disguise. The tempter as an angel of light offers a larger life, but invariably it has the character of a mirage. "It looked good" has been the basis of many a Lot's choice that led to ruin. In all this the psychological insight is admirable.

Another value is found in the implication that woman's subjection to man is not a part of the divine order of things. Even Luther once said, "God created Adam master and lord of living creatures, but Eve spoilt all. . . 'Tis you women with your tricks and artifices that lead men into error."¹⁶ "The writer as

¹⁶ *Table Talk*, Ed. by Wm. Haslitt, p. 300.

he looks upon the lot of woman cannot feel that her perpetual suffering and her subjugation to man were originally designed by the good God, and so . . . he ascribes it to the voluntary disobedience of the race."¹⁷ Inequality is essentially the product of sin.

This chapter has a much needed message for our time in its assertion of the responsibility of our first parents for their acts. There is here no fatalism and no determinism so often used to excuse or condone wrongdoers. The former conceives that God has previously fixed our moral course and destiny. The latter insists that moral conduct is determined by mental and nervous constitution and by past choices. With a given equipment conduct cannot be other than it is any more than a rose-bush could produce apples or an apple-tree roses. Both deny real freedom of the will, reduce choice to a mere Punch and Judy performance, and so destroy all responsibility for conduct. "I am not to blame; I was made that way" is the form it frequently takes. In a sense, this statement is not fair to the determinist, for he contends that determinism does not exclude moral responsibility, and a certain freedom, for even though we may be absolutely determined by what we are, we are responsible for what we become. In many of the "popular" adherents of the conception that distinction has been lost and while the misunderstanding of an idea is no evidence of its untruth, it may indicate a tendency inherent in it. Wherever the truth lies here, moral responsibility is a fact of human experience and there is in Gen. 3 a firm belief in complete moral freedom. The sense of guilt felt by the couple and the curse pronounced upon them make clear the writer's thought that there was no necessity in this act and that they might have acted differently. They were not the victims of fate or environment. Adam sought to imply (v. 12) that responsibility rested ultimately upon God, but the author repudiates that and conceives sin as the product of man's power to choose—the price we must pay for the kind of world and human life we have.

This story contains a serious view of sin. It leads to penalty. We cannot accept the derivation of all suffering or physical evil

¹⁷ R. H. Walker, *Genesis and Exodus*, p. 53.

from it, as the Jahvist writer implies, but the more we study human experience and the more we learn about the moral laws woven into the very warp and woof of our universe, the more evident becomes the more general teaching of this chapter that "the wages of sin is death." Clearer, too, it becomes, as some one has said, that even though pay day may not come every Saturday, it will come. Present, too, is the great truth of the social solidarity of the race. The evils resulting from sin have often fallen more heavily upon the innocent than upon the guilty. That is everywhere attested, whether in literature like Masefield's "The Widow in the Bye Street" or in the suffering of the World War and the nightmare that has followed it. We are all bound together and the innocent, much even as the Nazarene, have always borne the sins of the guilty. This truth supports the New Testament declaration that all men are sinners and in need of God's mercy—not because of what Adam did, or because of an inherited perverted moral nature, but because sin is universal in human experience. An excellent word bearing upon this is given us by Sanday and Headlam: "The need for an Incarnation and the need for an Atonement are not dependent upon any particular presentation, which may be liable to correction with increasing knowledge, of the origin of sin. They rest not on theory or on anything which can be clothed in the forms of theory, but on the great outstanding facts of the actual sin of mankind and its ravages."¹⁸

It is hoped that this rather cursory and altogether inadequate discussion may help some one to see how he may wholeheartedly accept our modern knowledge and even though it takes from him some of the values cherished in an earlier day, how he may find rising out of the abandoned, like the Phenix out of the ashes of the old, a fresher and even more vital and dynamic message.

¹⁸ International Critical Commentary, *Romans*, p. 147.

"THE MIRACLE"¹

HAROLD SPEAKMAN
New York City

THE coming of "The Miracle"—that vast yet precious medieval pageant created and reproduced through the genius of Dr. Max Reinhardt—is considerably more than a superlative theatrical event. For those who see it understandingly, "The Miracle" holds such an adventure into the realm of spiritual beauty as may not be theirs again, at any spectacle, in a very long time. (At that point, for example, where the gentle and lovely Madonna comes down from her niche to take the place of the erring young nun, I saw tears glistening on a good many cheeks about me where tears, I am sure, were unexpected.)

But let us first consider the setting by Mr. Norman-Bel Geddes at the Century Theater. Such has been the effort of that astonishing young man, that as we come into the auditorium we find ourselves apparently in the nave of a mighty cathedral. Before us, two massive Gothic columns soar aloft to a height of *seventy-five feet* and form a permanent setting for all the scenes which follow. To the left at the base of one of the great columns stands a medieval statue of the Christus, to the right a representation of the Madonna. Between and beyond these two are the lace-like screen of the chancel, the high altar, the East Chapel—all unchallengeably Gothic. The choir aisles at each side leading back into the darkness are not less authentic than those of a Rhenish cathedral. To the right and left of the foreground are the reader's pulpit, the font, the bell tower, the corridors, and the great doors, while the auditorium itself is flanked by the deep, rich tones of cathedral windows rising high above the galleries.

Perhaps because it is played in pantomime, "The Miracle" is one of those exceptional reproductions which will not be spoiled beforehand by a knowledge of the plot. (I do not, however, advise the reading of the very limiting synopsis which appears in

¹ *The Miracle*. Staged and created by Max Reinhardt. Book by Karl Vollmoeller, Century Theater, January 15th, 1924.

the small theater program and which is likely to hamper one's imagination by references to persons such as the Count, the Prince, the Emperor—who are only symbols for greater ideas.)

The story, then, begins in this vast cathedral—the cathedral of an ancient nunnery.

Groups of monks, vergers, and church servants, who, since the arrival of the audience, have been busy in a natural and intimate manner lighting candles and preparing the church for its services, make way for the entrance of a group of nuns with their abbess. A young nun who is about to take over the duties of sacristan in place of an aged nun, bids good-bye to her mother in a tender and poignant scene, and receives the keys of the cathedral.

Down the aisles which a few moments before the audience itself has used, comes a religious procession followed by townspeople, peasants, soldiers, and a young knight. The latter exchanges deep, wondering glances with the young nun.

A prayer for forgiveness, rising in ever-broadening circles from the kneeling worshipers, is consummated in the miraculous healing of a lame piper through the power of the figure of the Virgin. (From this point throughout the action of the play, the piper takes a very important part, of which more will be said later.)

Now the throng departs, leaving the nun alone before the Madonna. A group of children come in following the piper. They prevail upon the nun to put aside her work, and dance with them. The young knight enters. Under the spell of half-awakened potentialities, the nun forgets her duties. The keys of the cathedral drop forgotten at the feet.

At this moment the abbess returns with her followers and condemns the nun to a night of penance alone before the Madonna. And it is at this place that the inner and beautiful symbolism of "The Miracle" begins.

As the nun kneels in prayer, we hear a knocking at one of the great portals. She does not heed it at first, then, unable to restrain her heart, she runs to the door, knocks in response, and comes quickly back to her place. The knocking sounds at an-

other of the doors, and another, and another, until all the cathedral resounds with its insistence. And a little tumultuously we realize that this is not the summoning of one individual to another, but that beyond her sanctuary life in all its various aspects is calling, calling to her.

Half beside herself, in a moment of fear and of longing for the things of life which the Madonna has had and she has not, the nun takes the Christ Child from the other's arms. Shortly the knockings cease. Out of a sudden silence, the walls of the cathedral swing open, and the knight clad in silver armor and followed by the piper in guise of a servant, comes slowly down to her.

Reluctantly, hardly understanding, the nun removes her outer mantle, the insignia of her order. At her own volition, she and the knight kneel before the Madonna. Then, wearing a cloak which the piper has brought, she goes with the knight out into the world.

Already it is plain that we have here the material for a number of varying degrees of interpretive symbolism. Personally, I prefer to run the entire gamut (in as far as my own vision will allow me to go), thinking of the cathedral as the Great Sanctuary (in all that the term implies), the piper as Fate, and the knight as the symbol of the first awakening of love.

It will be noted that while the knight and the nun are praying, the piper (so admirably played by Mr. Werner Krauss) holds out his hands on their behalf to the Madonna as though calling the fact of their simple adoration to her attention. It will also be noted that quite antithetically, when the nun and the knight leave the cathedral together, he attempts to attract the Madonna's attention to their offense; and that throughout the ensuing action he appears similarly to strive for and against the efforts of the nun. Mr. Stark Young, in *The New Republic*, says that the piper is "the force of life itself. . . . Pan." I must disagree with Mr. Young on that point. "The force of life"—a pretty enough phrase—is excellently embodied in the acting of the various players themselves. It may be left to those who see "The Miracle" to decide as to whether the piper is not rather an embodiment of the simpler idea of a blind, irresponsible Fate.

The knight and the nun, then, have gone out through the new portal. Silence prevails in the cathedral. The bended head of the Madonna is seen to move. Slowly, beautifully, she loosens her cloak, comes down from her place and puts on the nun's garment. The abbess enters; the absence of the statue is discovered and the "divine" nun, who has taken on the features and characteristics of the other, is about to be punished for its loss when she is raised miraculously up above her threatening sisters. The latter now proclaim this to be a new miracle and give the nun their deepest veneration.

The second scene finds place in a grove beyond which the dominating outlines of the cathedral are still plainly visible. (The Great Sanctuary—Religion if you choose so to interpret it—is the mighty background which is at all times visible during the play.) A troupe of hunters, coming up at the call of the piper, kill the knight; and the robber count who is their leader carries the nun away.²

The symbol of the hunt, the fact that the knight who represents Love is dead, the further European symbol of a dead horned creature which is brought in by the hunters—these give us a sense that the domination on the part of the Count is very near to Violence.

In the banquet scene which follows, we see behind the Count and the nun (now clad in brilliant robes) the gigantic, distorted, coarsened outlines of the stained glass of the cathedral. In spite of the gay dancers and musicians and the apparent security about her, it is clear that the protection which the girl has found is only a travesty of that which she has earlier known.

At this point, a prince enters—Prince Worldly Pleasure, old Bunyan would have called him. The Count is forced into a choice of cards for his newest chattel; while before the eyes of the girl herself small, fragmentary processions of nuns, like troubled memories, go hurriedly by.

"Why," I heard the question asked, at a later time, in refer-

² It has been suggested that the action of "The Miracle" in the several episodes between the first and last scenes is merely a fantastic dream of the nun. But that interpretation does not seem to me to be very happy. It makes the symbolism that of a dream—nonvolitional and objective. The entire action is stronger if we think of it as a symbol of life itself.

ence to this scene, "does the nun simply stand there, evidently stirred and suffering, but showing preference neither for the Count nor the Prince?"

It seems to me that this question is the result of taking the action too literally. This was no real game upon a real table. It represents the proffering of favors first by one and then the other of the suitors, probably over a considerable period of time, while the girl, torn by her emotions and hardly understanding what is happening to her, stands by and very plainly says, "Dear God, what, *what* is life doing to me?"

From this point until the last scene in the cathedral, her acts are almost without volition. Dragged by the forces which surround her from one depth to another until she is crowned empress of the world's pomp and vanity, she is at last brought back to reality by the gathering inquisitorial force of her own conscience.

The symbolism throughout this middle section is beyond criticism. The travesty of marriage to Worldly Pleasure with the bed as its high point; the slaying of Worldly Pleasure by his father, the Emperor Pomp and Vanity; the playing of the latter with his dead son's effigy and his efforts to allay the revolution of conscience; the suggestion of a lesser Calvary in the inquisition scene—these and numberless other details are handled with a skill and finesse which has not before been observable in this country.

In the final scene, we again find ourselves in the cathedral. The Madonna, who has fulfilled her duties as the erring sister, again takes her own place beside the column. The former empress, now in rags and bearing her dead child, drags herself into the sanctuary, swoons, awakens, sees her nun's garment beside her and mechanically puts it on. And now there appears the first sign of a greater awakening, an awakening which perhaps makes all the suffering she has experienced worth while, an awakening to the shining ideal of renunciation. Moving slowly forward, the poor girl lays her dead child humbly at the Madonna's feet. As she kneels again before the statue, the Madonna, with infinite tenderness, leans down and takes the small, pathetic figure of the child into the care of her protecting arms.

Though differing considerably in technique, both Diana Manners and Maria Carmi, who alternate as the Madonna, reach a high degree of interpretive excellence. Between Diana Manners and Rosamond Pinchot, alternating as the nun, there is little choice, or at least that choice may be left to the personal equation of the spectator, for each excels in her own way. Rudolf Schildkraut as the emperor also plays his part with extraordinary skill. But from the standpoint of sheer histrionic ability, the honors must go to Werner Krauss as the piper. The music, by Dr. Engelbert Humperdinck, is wonderfully, satisfyingly adequate.

When one comes away (while fragments of the acting keep rising in one's mind like brightly colored sections in a kaleidoscope), it is the power, the unity, and the deeply religious dignity of "The Miracle" as a whole which remains. Our grateful thanks are therefore due to those who conceived it and to those who at great effort brought it to our shores.

"GLIMPSES"

HERBERT SWANN WILKINSON

Red Oak, Iowa

I HAVE before me a remarkable book just from the press. It is a collection of poems written by pupils in the English departments of our high schools. Sophomores, juniors, seniors, both sexes, large cities and small, all sections of the country are each represented so that the book gives a view of our high school life which is quite general.

The character of these poems is a heartening revelation to any who have thought of our young people as "flappers" and "cake eaters." A quality in our youth is disclosed that inspires a feeling of humility and reverence. Fine feeling, purity of thought, high ideals of service, reverence for spiritual things, love of nature, longings for kinship with all that is best, are all there. As the author says in his preface, "It is a living document of the hope which, despite all caviling, promises a better America in the coming generation." Personally, after reading these poems I feel as if I had been drinking pure spring water from pools undefiled. As the final poem says:

A child's thoughts are dear thoughts,
As a little child's should be,
And their little eyes are gently veiled
Like the mists upon the lea;
And a child's thoughts are white thoughts
That are very dear to me,
Like the flash of a gleaming gull's wing
Across a stormy sea.¹

Here are some little fragments of philosophy which have a fine, true note:

To him who sighs I would inscribe these lines:
"See, happiness is many little things:
The fragrance of fresh earth, the talk of streams,
Grass yielding under foot, and birds that sing
And wake a moment's rush of ecstasy;

¹ The verses in this article are reprinted from *Glimpses, An Anthology of Secondary School Verses*, with permission of the Editor, Paul S. Nickerson, Middleboro, Massachusetts.

To gaze down some colossal road of hills
 And know the vastness that is God—all these
 Are Happiness. And they are all about thee.
 Reach forth and take them, discontented child."

And this entitled "The Judge":

Praise, honor, glory, what are these beside
 A man's own consciousness of work well done?
 What is the trophy to the man who knows
 The race he won was well and nobly run?

What is the scorn of others to the man
 Who looks with shame upon the work he wrought;
 What mean the hisses of the multitude
 To him who knows his battle basely fought?

Our failures and our triumphs can be judged
 The best by no one but ourselves because
 We know the best how strong or weak we are;
 He best can judge effects who knows the cause.

It is good to find such aspirations as these stirring the souls
 of our youth as in these lines from a poem on "Geniuses":

'Twas you, great Raphael, who made
 On a mere fragment of the loom
 A portrait of "the Holy Ghost."
 What feeling filled your soul so full?
 What creed did you so live for, that
 Our Lord himself appeared, and let
 You bring to men such beauty as
 The world had never known before?

'Twas Handel with his joyous notes—
 His softly blurred notes, sounding loud
 To pealing triumphs—who has taught
 Us that there is a way to add
 Eternal beauty to our praise.

.
 Are spiritual artists still among us?
 Are geniuses of fiber such as these
 Mere human mortals, like to us?
 If so, oh, why, Almighty King,
 Why, then, may I not also serve
 To bring celestial beauty from
 Thy court, to this Thy kingdom here?

Here is a trio of little poems that glint with true poetic fire:

CRUEL

The fog stole landward
With swirling draperies of ghostly cloud,
With sinuous pale arms and dripping hands—
Hands that had crushed and drowned a hundred ships.
Implacably it crept by moldering walls,
And down the narrow street where night lamps flared
It choked each spark of light with pitiless fingers,
Then guiltily stole seaward at the dawn.

THINGS

Things that are lovely
Can tear my heart in two;
Moonlight on still pools—
You.

Things that are mellow
Can fill me with delight;
Old songs remembered—
Night.

Things that are lonely
Can make me catch my breath:
Hunger for lost arms—
Death.

TRAVELING

I cannot fear the strange new roads I find,
Nor feel alone;
Each road that winds across the countryside
Leads someone home.

There are many of the poems which disclose the love of nature and a sensitiveness to the charm of the seasons which is Wordsworthian.

The sweet, damp odor of the rain-cooled earth,
A drooping rose, a half-awakened bee
Sipping the nectar slowly, daintily,
To get from every blossom its full worth.
A drenched, forlorn, bedraggled butterfly
Comes fluttering, the sunlight's warmth to share.
The brooklet, winding on without a care,
The garden soothes with its soft lullaby.

And here is a note to which many a lover of the wild responds:

This is the time the geese go clanging north—
The blood leaps to the spur of old desires.
They shriek the old, old challenge to come forth
To where the thin smoke drifts from cooking fires,
Across a lonely lake; and memories
Of things I never saw sweep over me—
Of palm trees swaying in the salty breeze,
And corals blazing in a tropic sea.
But most I dream about the good, green hills,
Where few if any feet have ever trod,
That lure me with the lure of hidden rills,
To dream the new-old dreams alone with God.
This is the end of waiting, for I know
That at the next wild challenge I shall go.

There are notes of spiritual aspiration, altruistic ideals, consecrations to service, that sound purely and sweet amid the noises of to-day. We wonder if we have appraised our oncoming generation highly enough, and whether we older ones have made a world quite worthy of these young spirits. Stanley High has been writing about the revolt of youth against the ideals that have nearly wrecked civilization, and its determination to crusade for a new day of love and brotherhood; perhaps our own children will bring an access of resolute idealism which will purge the world of some of its sordid materialism. A sonnet like this is very heartening:

ALLEGRETTO

I have set the whole of my life atune
To the melody of the pulsing sea,
To the whispered chant of the cedar tree,
And the caroling stars, the harvest moon,
My heart sings out with the warbled calls,
With the cooling hush of the evening's shade
And the gurgled strokes of the paddle's blade
As the river rushes to swell the falls.
To this end I live; that no deed of mine
May mar the harmonious roundelay,
No dissonant word may jar its song;
But in accord with the chorused throng
May I pipe in tune through the merry day
And become a part of the song divine.

ABRAHAM LINCOLN AND RACE RELATIONS

J. ARTHUR HAMLETT

Jackson, Tenn.

ABRAHAM LINCOLN had a vision of freedom and opportunity that included all the people. In his thinking no part of the nation's citizenry could enjoy freedom while another part was being denied their freedom. His ideals were high and his principles were noble, and he gave the best he had in him toward the realization of his ideals and principles. His vision of race relations was based upon justice, and he had the courage to follow that vision. He was able to translate his vision and courage into deeds that not only gave his name to the ages, but which have presented to each succeeding generation the sacred duty of bringing to fuller realization the high ideals which he held, and pushing toward completion the noble task to which he gave his life.

Lincoln recognized external differences between the races. It does not require superior intelligence or unusual vision for that. But it does require a high grade of intelligence to grasp the fundamental unity of humanity, and it takes noble courage to live and labor upon the basis of that fact. Abraham Lincoln had both. And truly it may be said of him and those who shared his vision and purpose, "Others have labored and we are come into their labors." We have come into their labors, not simply as beneficiaries to enjoy the new privileges and larger blessings which have resulted therefrom, but also to share our part in completing the task which their labors have bequeathed to us.

Just here a question is raised. And that is whether or not we are worthy to come into the labors of Lincoln and those who worked with him. This question has been repeatedly asked by one race concerning the other race. With the white race the question has taken this form: "Is the Negro race worthy of the place in American life and institutions designated for it by the vision and labors of Lincoln and others?" This question rests upon certain beliefs which a great many white people have held and which some still

insist on holding respecting the Negro. The following are examples of such beliefs:

1. The innate mental inferiority of the Negro.
2. The moral delinquency of the Negro.
3. The Negro's predisposition to crime.
4. That the Negro is too emotional to be dependable.

With the Negro race the question has taken this form: "Is the white race capable of measuring up to the great opportunity it has, by reason of its centuries of advantages and training, to render a monumental service to a less fortunate backward race that is eager to know, to be and to do its best?" This question rests upon certain beliefs which a great many Negro people have held and which some still insist on holding respecting the white race. The following are examples of such beliefs:

1. That the white man is mentally unbalanced regarding the Negro—that he is mentally unable to think straight on questions which involve the Negro.
2. That the white man lacks moral courage to live by the truth he does know about the Negro.
3. That the unjust treatment measured to the Negro is based upon the criminal instincts of the white man.
4. That the white man is too cold and indifferent to be aroused to his honest duty regarding the Negro.

Through the years each race has been giving an answer to these questions which the one has been asking about the other. And these answers have been promoting in each race for the other larger faith, a more elevated respect, a mutuality and co-operation based upon the gospel of Jesus Christ. But before looking at these answers it may be well to clear up another misunderstanding in which both races have indulged. That is, both have blundered in their tendency to judge the whole race by the conduct of the worst in each race. The trend and measure of a race cannot be determined by the ignorance, crime, indifference and moral stupidity of the masses, but by the grasp, interpretation and application of truth and justice by the leaders. In order to be fair in our judgment of the white race the measure must be taken, not

from the ignorance, indifference, injustice and lawlessness of the masses, but by the grasp, interpretation and vigorous application of truth and justice by the leaders. Likewise, in order to be fair in our judgment of the Negro race the measure must be taken, not from the ignorance, crime, and moral stupidity of the masses, but by the grasp, interpretation and exemplification of truth and right principles by the leaders.

Now, as to the question as to whether the white man is capable of measuring up to his opportunity on the one hand, and as to whether the Negro is worthy of his place as a citizen in the life and institutions of America on the other, both races, measured by the attitude of their leaders, have been giving the answers.

The white people have been answering the question by establishing and maintaining, at tremendous cost, various and numerous institutions which afford opportunities for the growth and development of Negro people along all lines essential to the highest development of any race. The Negro people have been answering the question by the splendid way they have used the opportunities given them, by the advancement they have made along all lines of noble endeavor, by the achievements they have wrought in every field which they have been allowed to enter, by the civic pride and responsibility they have shown, and by their unsurpassed loyalty to the government in periods of national peril.

The white people have been answering the question by their manifest desire and persistent effort to remove the causes and hasten the disappearance of the uncivilized conditions and hostile attitudes which meet the Negro almost everywhere he goes and in almost every direction he turns. The Negro people have been answering the question by their patience, Christian tolerance, and fine optimism in the midst of these uncivilized conditions and un-Christian attitudes, and by their determination to succeed in spite of them. The white people have been answering the question by their constantly increasing sense of duty and willingness to accept the challenge which the ideals of Christian brotherhood they preach and teach place upon them. The Negro people have been giving the answer by their growing sense of propriety, unselfishness, and solemn obligations which must accompany the larger area of free-

dom and opportunity which they seek, and which cannot be eliminated from a real Christian brotherhood.

And in the light of these answers, which both races are giving, the beliefs upon which those questions have rested are being gradually dissipated. And the agencies which have helped to form and keep alive those beliefs are coming to see that their high mission lies in another direction. And so I like to think that there is steady growth all over the country in every section of better feelings between the races. There is growth of a higher appreciation of duty, one to the other, which involves a keener sense of their mutual dependence. I believe that this is felt more than it is expressed.

But progress in developing better race relations, like progress along any other line, has its dangers. If we stop to pat ourselves on the back for what has been accomplished in that regard we may forget that the task is not yet wholly performed. On the other hand, a constant comparison of the progress that has been made with the progress we feel should have been made—the constant measuring of the distance we have come by the distance that still lies before us—might present another danger. The danger present manifests itself mainly in two ways.

With the white people it is the danger of losing their vision of duty toward, their interest in, and their patience with the growth and development of Negro people. This danger rests upon certain tendencies:

1. Rumors of Negro life and habits, which are almost always bad, seem to have freer access to the agencies molding public sentiment than facts of Negro life and habits, which are almost always good.
2. Ignorant but bold advocates of dogmas concerning the Negro based upon misinformation are very aggressive, and seem to have little or no difficulty in getting their views through the media which influence public opinion.
3. The enlightened advocates of views based upon more accurate information seem in the first place to be divided into two classes, namely, the indifferent and the interested. And in the next place the interested are apparently less bold in

asserting their views than those who assert erroneous views. And, too, they may not have the same ease in getting their views through the channels which mold sentiment.

With the Negro people it is the danger of losing heart and hope. And I doubt seriously that the most careful student of the race situation, no matter what his attitude may be, can fully realize the gravity of a situation created by the presence of almost twelve million black people with their backs to the wall and the last spark of hope swept away. Still, that very danger exists, and it rests upon certain observations:

1. The apparent small number of white people actively identified with any effort to make real the Negro's place as a citizen in American life and institutions.
2. Those from whom, by reason of their place and influence (ministers of the gospel), the Negro expects so much are apparently silent on almost all public questions which involve the citizenship rights of the Negro—a silence that is not observed in their attitude on any other public questions.
3. The efforts to change the uncivilized attitudes and unjust practices of the American white people toward the Negro seem to meet with such slow progress.

But dangers are not to be allowed to stop progress in building better peace relations. They must be avoided or overcome. And there is a deep-seated conviction that, however threatening these dangers may be, they can be overcome and they must be overcome. This conviction rests upon certain suggestions:

1. White people are going to see to it that the facts which portray the better side of Negro life shall have a wider circulation among their people. This they will do in the interest of their own faith in the possibilities of the Negro.
2. They are going to see to it that the bold advocates of dogmas concerning the Negro based upon misinformation shall accept the opportunity and duty to become informed or be discredited.
3. The enlightened advocates of views based upon relatively accurate information will be reenforced, not only by the

growing conviction that they are doing a very much needed Christian service, but by constantly increasing numbers who will join in to carry forward the good work.

And in the face of these dangers the Negro people are being led to remember a few things:

1. That the number of white people actively identified with the efforts which seek justice for the Negro in his citizenship rights is larger than it may appear to be; and that there are more big-hearted, fair-minded white people in every section of the country—north, south, east and west—actively concerned than may be imagined.
2. That a great many of those from whom, by reason of their place and influence (ministers of Christ), so much is expected, and who are apparently silent on questions affecting the Negro, are not, after all, as silent as may be supposed; and that a great many who may not be very outspoken may be doing far more effective service in the interest of the Negro than can be even dreamed of.
3. That the apparently slow progress of the efforts to change the uncivilized attitudes and unjust practices toward the Negro may not be as slow as it seems; and that if it is slow it may not be due to a lack of interest or sincerity of a great many working in that direction, but to the bigness of the task as well as the permanence that must characterize the progress that is being made if it is to be real progress.

In facing these dangers and overcoming them it is gratifying to note that this institution (Garrett Biblical Institute)¹ is playing a conspicuous part. It seems to be a part of the program laid out in the vision and purpose of the founders, accented by the high devotion to Christian ideals on the part of its promoters in all the periods of its magnificent growth. It seems embodied and well exemplified by the noble succession of those who have been called here through the years to interpret not only the vision and high purpose of the founders and promoters, but the spirit of Him who is the Teacher and Master of us all.¹

¹ This was delivered as an address by Bishop Hamlett before the Garrett Biblical Institute, Evanston, Illinois, on Lincoln's Birthday, February 12, 1924.]

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

PRAYER AS A WORLD POWER¹

NEARLY ten years ago the Prince of Evil launched upon this world his most colossal enterprise in all human history—a barbarous and beastly and brutal war, a war that lasted some four years, a war that scarred the world with ten million graves from the North Sea to the Persian Gulf, a war that has filled the world with broken hearts, broken lives, and broken homes, a war that has made many nations bankrupt both in money and morals. That war in its consequences is not over yet. The world lies in bleeding fragments waiting for the cement of divine love to make it one again. Now there is nothing for it except to follow that wicked war with a holy war, that campaign of destruction with a crusade of reconstruction, and in the place of that army that went out to slay and to kill send out another army to redeem and save. But what shall be the equipment of the Christian soldier as we go into this new crusade to rebuild the world?

In the last chapter of Ephesians there is described the equipment of the Christian hero as he goes out to fight God's battles:

"To conclude. Be strong in the Lord and in the strength of his might; put on God's armor so as to be able to stand against the stratagems of the devil. For we have to struggle, not with blood and flesh, but with the angelic rulers, the angelic authorities and potentates of the dark present, the spirit-forces of evil in the heavenly sphere. So take God's armor, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe. Hold your ground, tighten the belt of truth about your loins, wear integrity as your coat of mail, and have your feet shod with the stability of the gospel of peace; above all, take faith as your shield, to enable you to quench all the fire-tipped darts flung by the evil one, put on salvation as your helmet, and take the Spirit as your sword (that is, the word of God)." (Moffatt's version.)

¹This is an abstract of a discourse delivered by the Editor of the *METHODIST REVIEW* before the Boston University School of Theology, January 30, 1924.

Suppose every Christian soldier has all that equipment. Will that be enough? Not quite. He needs something besides armor, uniform, and weapons. He needs that mysterious something which during the war we called *morale*—the atmosphere, the spirit, with which he fights. So Paul adds:

"Pray at all times, in the Spirit, with all manner of prayer and entreaty. Be alive to that. Attend to it unceasingly, praying on behalf of all the saints, and on my behalf also, in order that I may be allowed to speak with my lips the gospel for the sake of which I am a trusted envoy. Pray that I may have freedom to declare it as I should."

It is prayer that brings the change of atmosphere, the holy *morale*, the splendid discipline and courage which make the Christian soldier equal to his task.

At the present time the pious propaganda of World Service properly stresses the noble word "stewardship." We appeal to youth to render the stewardship of life and love, of time and talent, and bring to all, young and old, that acid test of it all, the stewardship of property. Now that word "stewardship" is a noble word; but it does not get close to the heart. It is too cold. There is a better word; it is "partnership." And when we get into partnership with God stewardship will be melted into something more close, an absolute sharing of everything with God, and his sharing everything with us.

Prayer is our *partnership* with Jesus Christ for the coming of his Kingdom and the salvation of souls. Prayer is a part of our responsibility for the redemption of the world and for the realization of the Kingdom of God. When Jesus left the world with the open grave behind him and the open heaven before him, these were his last commands: "Go ye, make disciples of every nation. And I will be with you to the end of things." That was more than a promise; it was an implied command that we should march with him. It was a declaration of a spiritual alliance of Christ with his people against the anti-Christ. Therefore all our prayer begins with that prayer that we call the Lord's prayer, but which is really the disciples' prayer, in which we say, "Thy kingdom come, thy will be done on earth as it is in heaven."

Now there is one word that we may be getting tired of; it is the word "kingdom." That word is almost as cold to us as the word "stewardship." Kings have had their day. We have got rid of a lot of them—Hapsburgs, Romanoffs, Hohenzollerns—and the rest will have to go! So by-and-by we may talk not so much of the kingdom of God as of the republic of God. For prayer turns that kingdom of God into a republic, because prayer makes us fellow-citizens with the King. And prayer is our vote for the coming of his kingdom. And in this divine democracy there is always a free ballot and a fair count! More than that, in our vote for the coming of the Kingdom, and in the making up of election returns, there is absolute fairness; God weighs votes as well as counts them; and in prayer character counts. In an earthly election a sinner stands beside a saint, a fool beside a philosopher, a convict beside a Christian, and their votes count exactly alike. But when on our knees we pray for God's kingdom to come, God weighs votes as well as counts them. It is the "earnest effectual prayer of the righteous man that availeth much." We must "lift up holy hands without wrath or doubting."

Prayer is, moreover, a partnership with Jesus Christ, for this further reason, that we must be partners of the passion and of the pain of Jesus Christ. "Except a man take up his cross and follow me he cannot be my disciple." We are to be partners with him in everything. Why? Because you cannot get fire from heaven until you get an altar with something on it. And the cross is God's divine conductor that brought down the fire at Pentecost. When Christian men and women lay themselves utterly on the altar of God in absolute surrender, then God's fire comes and they become sharers of God's power. Then we become, and have the right to be, sharers with him in his everlasting intercession. We who on earth have followed Jesus in the way of the cross, we also with him partake the glory and splendor of that intercession. We shall be "kings and priests unto God"—kings who share with him the scepter of his power, and priests who swing with him the censers of perpetual intercession.

The real factor in the conquest of the world is not the visible factor of the Christian Church. It is the unseen factor of its di-

vine Lord and King. The fifth book in the New Testament is the greatest missionary book ever written, called the Acts of the Apostles; but it is not the Acts of the Apostles, it is the acts of the risen Lord through the Holy Spirit. In the twenty-eight chapters of Acts, twenty-nine times you will see the church, or a little group, or a single man, on their knees before God; and almost always there comes either a voice of thunder or a tongue of flame, a rushing mighty wind, God's holy breath, or a spiritual earthquake. It is this unseen factor, the power that works with us from out the heavenly places where He works with us in perpetual intercession—this is the power by which we shall do all our work in the church and in the salvation of the whole world.

Prayer is not only our partnership for the coming of the Kingdom, but it is the *primary* duty and task of every true believer. The apostle Paul, in a letter to a young preacher whose name was Timothy, said this: "I exhort that *first* of all prayer, intercession, and the giving of thanks be made." "First of all"—the first star in the constellation of grace, the first day-dawn in the kingdom of duty, is prayer. Why? Because it is the highest function of human life. We are closest to God when we pray. Man becomes truly man only when he prays. There is a scientific doctrine of biological evolution which teaches that we are related to animals, and it talks about the ascent of man. We need not quarrel with that doctrine. If we must visit the zoological gardens to find our country cousins and poor relatives, let us not go back on them. But the important doctrine for us is not the scientific theory of the ascent of man, but the religious revelation of the descent of God. If man comes up from the dust by way of the animal, God comes down to meet him; and then man becomes something very different from the beast that perishes.

Do animals pray? We cannot know, because we are not able to enter fully into the psychology of brutes. Probably they do not pray. The cat lies on the hearth rug in grateful contentment and purring there in absolute satisfaction; the cow out in the meadows chews her cud in satisfaction, but neither of them says, "Our Father," or "Now I lay me." Animals do not build houses of prayer, do not roll the psalm to the wintry skies. Tennyson

said in those wonderful lines in which his poetry almost touches Shakespeare's throne:

Pray for my soul; more things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

So prayer is our highest function. We pray at the climax of our being. It was the supreme office of Jesus Christ. It was great for the Son of God to be borne as a little child on a Jewish peasant woman's breast. It was great for him to walk the dusty ways of this world. It was great for him on Calvary to die as a predestined sacrifice, and on the third day to burst the bars of death. But greatest of all is what he is doing now! "He ever liveth to make intercession for us."

Because prayer is our primary duty, it is the golden key that unlocks all doors of Christian opportunity and privilege. It starts every swift and sure movement by which God's kingdom has gone forward. No great reform, no great revival, no great spiritual awakening ever has come unless back of it was a man or a group of men in prayer. The Protestant Reformation, which ended the dark ages and brought in the glory of the modern world with the freedom and liberty which we enjoy to-day—that came out of the oratory of a mighty man of prayer. Few men have been so absolutely at grips with God as Martin Luther in wrestling prayer. He always prayed one hour every day. One day he said to his wife, "Kate, I am going to be so busy to-day, I do not think I can spend an hour in prayer." But then he came back and said to her, "Kate, I have so much to do to-day I must pray two hours." That is the true logic of life; to acquire power from God does not take, it saves time. Luther said many things about prayer. He was not a very refined man; he was rather coarse-grained and often talked quite coarsely and vulgarly. In one of his *Table Talks* he said this about a certain season of prayer, "I certainly did take

the Lord God by the ears." When a man talks that way it means that he gets up to close grips with God and wins strength from the Eternal.

The Christian Church was born at Pentecost. What was behind Pentecost? Ten days with a hundred and twenty people waiting and praying with open responsive hearts; then came the breath of God and the tongue of fire. What would happen if anywhere in America one hundred and twenty people would give up their business and their time for ten days and spend those days in wrestling with God? It would make a moral earthquake. Jesus desired to select men to take his place, twelve men to be his representatives in the kingdom program. How did he do it? He spent all night on the bare mountain top; with broken heart in the chill midnight hours he communed with his Father and then came down in the dawning to lay his hands on James and John, Peter and Andrew, Philip and Bartholomew, and all the rest. To-day we need more preachers. We want more Christian workers. We should find fifty thousand of them in the next five years. How shall we secure them? Not until the church gets on its knees and on the mountain top prays and struggles with Christ. Then will our boys and girls feel God's hand laid on them and go forth for Kingdom tasks.

There is a more audacious statement than anything made thus far. It is that all human progress—material, scientific, artistic, literary—has prayer behind it. Dare we assert that the world progresses in any way except because prayer somewhere opens the door and lets in an invasion of power coming from the unseen into our lives? Here is one illustration which occurred in Detroit. A minister was walking one day with a skeptical friend who tried to challenge him with this question: "Don't you know that the greatest scientific man in America is an agnostic?" (By the way, do you know what that word "agnostic" means? It is a Greek word. There is a late Latin word that means the same. It is *ignoramus*.) The preacher replied, "Whom do you mean?" He said, "I mean Mr. Edison." "You don't call him a great scientific man, do you?" "Certainly," said he. "No," said the minister, "he is not a great scientific man. He is a perfectly

marvelous wizard of invention who takes the theoretic scientific truths that other men have discovered and applies them to practical ends." Then followed this demonstration. Who were the scientific men that discovered the truths about electricity which Edison has so marvelously applied? Here are two of them, both of them Christian men, Joseph Henry and Michael Faraday. Faraday was an Englishman who never went to his study except from his closet, who, when John Tyndall came to visit with him, would not talk science with him until he had finished family prayers. Who was Joseph Henry? In front of the Smithsonian Institution in Washington you will see his great bronze statue. When he was a professor in college, about to perform an experiment before his class, he frequently said to the young men: "Gentlemen, we are about to ask a question of God."

Who was the greatest biologist of the nineteenth century? The one who did more than any other man to blaze the pathway of antiseptic surgery and help the world to get rid of dangerous bacilli, bacteria, and micrococci? It was Louis Pasteur. All languages are acquiring that word "pasteurization." It was one of the greatest achievements of the last century. He was a Frenchman who died poor, but made France rich. When they had a vote in Paris recently to decide who was the greatest man that France ever had, one might have supposed they would all vote for Napoleon; but Napoleon was far behind Pasteur in the popular vote. Pasteur was a pious Roman Catholic. Now we may be opposed to Roman Catholicism, but not to pious Papists. Many men are better and many worse than their creed. Pasteur never went to his laboratory except from his oratory, or to his crucible except past the crucifix. God's pioneers that discover new continents of truth and thought are the men who seek the fulfillment of his promise, "Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened to you." All human progress is inspired by an invasion from the Unseen.

Prayer unlocks power, prayer releases energy, prayer liberates the dynamic of God. Many years ago foolish things were sometimes said in scientific circles which are not being said to-day. They used to say that prayer contradicted natural laws. Few

talk that way any more. No genuine scientific man talks any more about natural, fixed, and immutable law. But formerly some said that prayer was opposed to natural law, and so it was useless to pray. Two generations ago at Belfast, Professor Tyndall made a speech saying that God Almighty could not, except through a colossal miracle, deflect one single ray of light—which was colossal nonsense, for when we were naughty boys we did it ourselves with a piece of looking glass. We do not change law; but we can change the direction in which forces work. Prayer releases sleeping energies. There are even some very pious people who say that you cannot change the law of God and therefore prayer is of no good anywhere. But prayer does give God a chance. It unties God's hands. God has a different plan for praying folks than for folks who do not pray. Prayer releases energy. Let us illustrate. You have electric lights in your city. There was just as much energy in the world fifty years ago as to-day, but it was not on the job, it was not doing things. We have taken the sleeping spirit that slept in the storm-clouds, in the air, and in the coal, and have let it loose; and now it lights the world and pulls our wagons and carries our messages. What a glorious thing is sunlight! God takes the amethystine goblet of the skies and, turning it upside down, floods the world with golden sunlight. What is the sun? It is the great powerhouse that runs the physical energies of this world. They are all simply released sunlight. A waterfall is only the reaction by which water carried up to the skies by the sun falls back again to earth. What we call steam is mostly made with coal; and coal is bottled sunlight from the vegetation of milleniums ago. The sun is a wondrous power. Every day it exerts upon the universe a power equal to eight quintillions horse power, approximately. The sun, every single minute that it falls on this earth, exerts a power equal to lifting two trillions tons three and a half miles. But there is a sun behind the sun, the "Sun of Righteousness with healing in his wings." That Sun began to radiate his power on the day of Pentecost. But we have not utilized it. If only the church had applied that energy in all the nineteen hundred years of Christian history, we would have gotten rid of war fifteen hundred years ago, and of whiskey at the very begin-

ning. Prayer opens the gateways of divine power and releases the holy energy for the rebuilding of the world.

Prayer transforms *personality*. The greatest thing about prayer is not just the small things that we ask for; although we have a right to pray about everything. We ought to "take everything to God in prayer." We have a right to pray about our property, our health, our wealth, our joys and sorrows, and all the rest. But those are not the chief purposes that prayer is for. Prayer at its highest is not so much telling God what we want as finding out what God wants, and the biggest thing that prayer does for us is to discover God's plan for the world and God's plan for our own lives. Take that text that so many of us quote without comprehension: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." What does that mean? It means that when we get at one with God's will, God will make of us a channel by which his will shall come down to fulfill his word and we will become God's mechanism through which his power goes out to do God's work and God's purposes. Prayer is the discovery of God himself and of his plan both for the world and for ourselves. In the Old Testament, in Isaiah sixth chapter, there is a pathetic picture of a prophet's pain and need. A young prophet was starting out, but was discouraged. A great calamity, something like that which occurred in the World War, had come to his country. A great king who had brought Israel up again to the glory like that of the days of David and Solomon had died, and there had come to the throne a little, frivolous, silly, idolatrous, weak king. No wonder Isaiah was discouraged. He did what all ought to do in such a situation—he went to the temple and prayed. And prayer discovered God for him. He writes: "And I saw the Lord lifted up high and his praise filled the temple." He not only saw the dazzling glory of the eternal Jehovah that blinded his imperfect vision, but he saw the holiness of God. For he heard the shining seraphs whose vibrant wings kept time to their angelic song, "Holy, holy, holy, Lord God of hosts." And when he beheld the holiness of God, that white light revealed his own unholiness, and he cried, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have

beheld the King, the Lord of Hosts." But he not only saw God in his holiness and himself in his uncleanness, but he got a job! For God came to him and told him what to do—"Go and speak to this people." He said, "I cannot do it. My lips are unclean. How can I testify?" Then one of those seraphs took a live coal from the altar before God's throne and laid it on the prophet's lips and said, "Go! this hath touched thy lips, and thine iniquity is purged."

Men and women, prayer will do all these things. Prayer will give us a vision of God. Prayer will give us God's plan for our lives. Prayer will reveal our own need. Prayer will bring God's power to help our weakness. Prayer transforms and consecrates human personality for divine tasks. There is a New Testament passage which goes like this: Jesus was praying on the mountain summit over against the white snows of Hermon. His garments began to shine, and they shone brighter than all the snow on Hermon's crown. That was not all that shone. Some one who saw it saved this message for the Holy Book: "As he prayed the fashion of his countenance was changed." Oh! that the vision splendid might fall on us to-day! Minister of God standing in your pulpit from week to week testifying to your people, may such a divine halo fall on you that when men hear you preach they will see God's glory all around you! Men and women of the pews, who go out to the work and toil of the six days, may God's splendor so wrap you around that every one you speak to shall feel the beauty of God around and within you! Prayer transforms personality, clothes us with divine splendor, and fills us with supernatural power.

There was an interesting Scotchman who many years ago wrote some poetry and essays. He wrote one interesting drama in which was a picture. It was this: A little girl had a strong, brave, heroic father, whom she adored, loved, and trusted. One day that father took her in his arms and said, "We will go down and look at the ocean." She had never seen it in all her life. He wrapped her in his cloak and laid her in his arms and turned her face out toward the sea; when she saw the incoming billows she was frightened, and shrank back in terror and hid her face in his

breast. For the billows seemed to her like wild beasts, shaking hoary manes, and the foaming waves seemed to her like roaring lions. She hid her face in utter terror. A moment later, when she dared, she lifted up her eyes and looked at her father's face, and there she saw no fear, only courage and a smile like glad, confident morning. Then she looked out at the sea again, and everything was changed. Instead of wild beasts with hoary manes, the white foam looked like a garden of lilies, and that roaring of the ocean was like the lullaby of a mother singing to her child.

When we look out on the world to-day in its foam and fury, this world sick and sorrowing and bleeding, this great chaos of moral and social and spiritual unrest, sometimes we must be terrified. Sometimes the heart fails. But when we look up at God, courage and strength come. The Father's face brings courage. Then looking out again we can see this world as he shall make it through our prayer and his power, the very garden of God, filled with the glory of beauty and of song.

Intercessory prayer is a needful world force. Our shattered planet to-day lies in bleeding fragments waiting for the cement of divine love to make it one again. It is like that earth seen in the first chapter of Genesis, "without form and void, and darkness was on the face of the deep." We need to pray once more, "O Spirit of God, move on the face of these troubled waters and out of its chaos of darkness and confusion bring us the promised glory of a new heaven and a new earth wherein dwelleth righteousness."

THE HOUSE OF THE INTERPRETER

AMONG other questions of high homiletic value found in the story of the Exodus is the social message suggested by the new social order created by the deliverance of a nation of oppressed working people. It will be quite impossible to give it sufficient space for adequate treatment in this department. But there is a rich source for this material in *The Social Message of the Modern Pulpit*, by Charles Reynolds Brown, which is largely a study of the book of Exodus from a sociological standpoint. There is also possible a present moral and spiritual application of such narrations as the plagues, the Passover, etc. But it is necessary to omit many of these important themes. We will follow the delivered nation across the Red Sea and into the Wilderness.

THE WAY OF THE WILDERNESS

A family went down into Egypt; a nation came out, born in a great night of walling and death. But it is still a nation of slaves. You can end political bondage by the sudden shock of revolution or by the stroke of a pen, but freedom of soul comes more slowly by the delayed processes of divine discipline. We are told that God led them by the way of the wilderness. (Exod. 13. 17, 18.) The direct road to the Promised Land by the Isthmus of Suez would hardly have taken more than ten days of easy marches; but in that path lay the Philistines, with whom a servile people was ill fitted to cope. Hereafter they shall raise up Samson, who will terrify the Philistines, and David, who will conquer them, but not until the generations of slavish heart and brain have passed away and a stern, self-respecting generation born of the wilderness discipline has taken their place. The ways of Providence with a nation are also his ways with a soul. We, too, complain and murmur about the desert road, but it is the means by which God trains and educates his own.

1. *God's way is the best way.* There is a certain mystery about life; its roads seldom run straight. It is full of strange windings and altered courses, and when at last we achieve our dream and find our Canaan, it is not by the way we wanted. Again and again our plans go to pieces in the strong hands of One who is wiser and better than we. By and by we shall learn that every disappointment has been deliverance from a danger. We can conquer Amalek in the passes of the mountains, but are not fit to fight Philistia in the open plains by the sea. The symbols of our march are cloud and fire, mystery and illumination.

"I say this way; God says that.
His way is best for he knows what
Of lions may beset my road.
I'll follow thee! lead on, my God!"

2. *God leads his people by the wilderness way into communion with nature.* He led Israel from the fleshpots of Egypt to the simpler fare of a nomad people. Sated with the magnificence of man's works in Egypt, God shows them his own. Amid the solemn stillness of the mountain passes and the awful sublimity of the desert, life takes on new meanings and they are weaned from the fashion of this world. Here in the untutored majesty of God's architecture of valley and mountain, they can come back to that primitive source of life to which mankind must ever be returning if it would not fall into utter decadence. Perhaps at the threshold of the twentieth century, with its highly organized and artificial social life, its rich and steaming fleshpots of plenty, its appalling luxury and widening worldliness, God is preparing some hermitage of the human spirit in which by the old wilderness way of "plain living and high thinking" we may escape "the corruption that is in the world through lust."

3. *God leads into the wilderness for communion with himself.* Horeb, the mountain of God, is there. How marvelously he manifested himself. Heaven showered bread, fountains gushed from the rock, God's altar fires were kindled on Sinai's brow, and his voice of thunder spoke majestic words of law. They learned, as no other nation before or since, the might

of right and that all the forces of the universe are on the side of righteousness. Are you traveling in a blind path, not seeing or knowing the way? Take courage, it is on that road that God is coming to meet you. His cloud and fire are there to guide us to the mountain of testimony. The glare of day will be tempered by the shadow of his guiding cloud; the darkest night will be made glorious by the bursting forth of his brightness.

4. *God leads us through the wilderness for the discipline of character.* Life is harder there than it ever was in Egypt, but it is nobler. There are no easy paths to fortune or happiness. The shortest way is not always the best way. There was that business wilderness where we walked with poverty and friendlessness and tried to smile, the wilderness of pain whose way lay through chambers of torture and past graves of loss, the wilderness of temptation, where we grappled with unseen foes; it is out of these experiences that have come the best things of our lives. When we could say, "Thy will be done," then we were on the last page of God's lesson book. This wilderness world is not a fatherless place; God made it and God rules it. Sometimes the fainting soul may ask, "How far is it? Are we not almost there?" But by and by we shall not wish it any shorter and shall find the brightest angels on the last mile. God finds you a slave; he would make you a son. He has called his Son out of Egypt and the wilderness way is the school of sonship.

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first
I ask not. . . .
In some time, His good time, I shall arrive:
He guides me and the bird. In his good time!"

STANDING STILL AND GOING FORWARD

They had to stand still. How could they go forward with impossible mountains on each side, a cruel foe behind and a moaning sea before? But they were here, not by their own fault but by God's guidance. To a people thus beleaguered came one of the great deliverances of history. (Exod. 14. 13-15.)

1. *Old enemies pursue the freed soul.* The powers of evil do not readily relinquish their hold on a life. The devil is a most persistent tyrant; he is a roaring lion, cunning and resourceful, and will use all the magic of music, the beauty of art, and the comforts of appetite to draw us back into bondage. We escaped one night under cover of the flood, reached the mountain pass and met the salt spray of the sea, when we felt again the hot breath of the destroyer on our necks. The old slavery of habit constantly reasserts itself. Here we often find ourselves, like Israel, weakened by sin, and old associations, evil memories, ghosts of the past besiege us. If God's salvation were not in sight, we should despair.

2. *"Man's extremity is God's opportunity."* "Stand still and see the salvation of Jehovah."

The right attitude with God is the first thing. We cry, What shall we do? and the answer comes back, Let Me do! Fear is our chief danger.

No arrow has reached us, our feet are not yet wet with the waves, but the trumpet of the enemy paralyzes all effort. Our restlessness must be subdued before action is possible. This is not a wholly passive state. Standing is stronger than lying down and nobler than sitting down. Cowardice cries "Retreat!" but God commands, "Stand still!"

It is the vision of God that saves. We are afraid only when we have lost sight of him. Yet he is ever in sight. His path lay across Egypt in signs and wonders, his power is in the east wind already pushing back the sea walls. Thus by standing still and opening our eyes, we prepare for action, by making God's way ours and he will make our fight his. Stand still!—imperious self will, stormy passions, fierce competitions, frivolous amusements, insane ambitions, means selfishness, vaulting pride and uncontrolled appetites! Go forward—duty, faith, deeds of love, noble sacrifices—go forward, O army of God!

3. *The way of duty is a safe way.* What a picturesque scene! the wild rush of the east wind, the roar of the waves, the froth of flying foam, the fiery pillar shining in the glistening walls of water, the cloud presence, awful and majestic, taking the rearward post of protection. At God's command they went forward. The meaning was not "Dare, and I will rescue," but "I have been with you all the way; therefore venture without question." "Forward" is a noble word, worthy of a God; it is the voice of the maker of mountains and the sovereign of the seas. All his creatures move onward, the flowing streams, the winds which only pause to play with the leaves of trees, the stars, etc. Time sweeps forward. Christianity must move forward with God's plans. It is the call of the skies and death shall not end the march. Forever forward is the call of Eternity. Do not live in the past nor tent twice in the same place.

Difficulty should ever be the opportunity for a mighty victory. God is greater than all law; he forever goes both before and behind his hosts.

THE ARENA

METHODISM ACHIEVES DEMOCRACY AND SOCIAL STANDING

A COMPARISON of Francis Asbury and Peter Cartwright will very nicely bring out Methodism's fight for democracy and social status. Francis Asbury came to this country in 1771 and traveled over it five thousand miles a year until 1816. Peter Cartwright began the work of the travelling ministry in 1813 and preached five sermons a week until 1856. These men thus included in their ministries the formative period of American democracy.

Their contribution to America is shown by the differences between them. There are, of course, what might be called strictly personal differences; but the ones with which we are concerned are those due to the effect their surroundings had upon them, and the ways in which they affected their surroundings. Asbury is from England, and brings as part of himself the knowledge that he is a social under dog and is jealous of

the position of the Established Church. Peter Cartwright never felt himself to be the under dog. He is one of the sovereign American citizens, and a member of the Established (as far as the West is concerned) Church. Asbury knows his place, but Peter Cartwright is the peer of any one. He says of himself that he "was outspoken, loved everybody, and feared nobody."

Asbury, a creation of the old world, is delicate, sensitive, and almost neurasthenic. Cartwright is a healthy American husky, and does not hesitate to use his strength in a physical encounter. Cartwright is argumentative and pugnacious, while Asbury reasons and pleads. In one of Cartwright's camp meetings two young ladies came to the altar and knelt in prayer. Their mother, opposed to the Methodists, did not wish her daughters to be converted, and, taking a seat just outside the altar, when she thought that the minister was not looking kicked her daughters in the sides. Cartwright says: "I watched her very closely, and when in the act of kicking them, I took hold of her foot and gave her a strong push backwards and over she tumbled in the benches. Being a large corpulent woman she had some considerable tussle to right herself again. So in this way I defeated the scheme of the devil once more."

Francis Asbury was as incapable of that sort of performance as was the man whose name he well bears, Francis of Assisi. Asbury, however, did not possess the spirit of humor of the Joculatores Domine. He deprecates humor, and says: "The next day my conscience checked me for the appearance of levity," and again, "Satan, too, often takes advantage of my constitution and betrays me into such a degree of cheerfulness as has at least the appearance of levity."

Cartwright rejoices in fun, speaks of the Baptists trying to run his converts into the water, says the Baptists think that heaven is an island to which Christians must swim, and refers to ladies and "unmentionables."

Asbury speaks constantly of his own limitations, and fights with Satan within. Cartwright has no doubts of his own ability, and the devil he fights is always without. Asbury is introspective, and continually asks himself if he is living as close as he might to his Lord, and preaching as he should the whole gospel. He compares himself with Wesley and has him for a standard. Peter Cartwright does not have Wesley or any other man for a pattern, would not have liked Thomas à Kempis if he had ever heard of him, and compares himself with frauds and psychic fakes.

Asbury's emotionalism is mystic and "inner light." Cartwright's emotionalism is purposive, intended to create emotion in others.

All these differences are the result of the situation in which these men found themselves. This is shown in a striking way by the fact that Asbury, evolving from a cultured and backward-looking society, is a lover and companion of books. Peter Cartwright is a despiser of education, a scant reader of few books. He started a diary, but quickly threw it to the moles and bats. It is significant that toward the end of Asbury's itinerancy he, too, neglects his reading. None of the western contemporaries of Asbury and Cartwright read books and for the same two

reasons: it wasn't done and there wasn't time. Asbury has a strict idea of the content of his preaching, and would preach God's Word regardless of the way that it was received by the people. Peter Cartwright judges his success not by his conscience, but by the crowd's opinion.

Asbury brings with him from England an opposition to slavery which he promulgates in his quiet, stern way. His belief that God is no respecter of persons is carried naturally into his dealings with the Negroes, and Asbury goes around with a Negro preacher. In Cartwright's time there were more Negroes and more Negro preachers, but he does not report having associated with them as fellow-laborers in the Lord's vineyard.

The response of the people to the message of these men is the same. They preached a social and religious democracy and the common people heard them gladly. Listen to Asbury: "The people hereabouts are wealthy, and few attend preaching." "We have the poor, but they have no money." "I am led to thank God that I was not born to riches." "Go first to the poor; these will, the rich may possibly, hear the truth." "The people on this island who hear the gospel are generally poor, and these are the kind I want and expect to get." ". . . The Misses Childs: since they have experienced religion none of the *great* will employ them."

Cartwright and Asbury did not, like Jefferson and Woodrow Wilson, arrive at democracy by a conscious process of reasoning, but rather, like Andrew Jackson and Abraham Lincoln, were born into it. Before 1830 Peter Cartwright was discredited in the eyes of the Southern gentlemen. After 1830 Cartwright is himself one of "society." It was the young and the poor who listened responsively, and both Asbury and Cartwright are careful to note whenever a rich man or a plantation owner looks with favor upon the Methodists. But at the end of the efforts of these two men, and many others like them, Methodism had won for itself social distinction, especially in the West.

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DOCTOR JOHNSON ON WESLEY AND THE METHODISTS

THE two eighteenth-century Englishmen whom we know most intimately are John Wesley and Samuel Johnson. The former wrote so carefully and with such detail of his work that we know him from his own writings. The latter won to his following the most indefatigable reporter in the history of letters, so that we know him from his conversation preserved as none other ever has been. Boswell's *Life of Johnson* has peculiar interest for Methodists because of the great Doctor's comments on his greater contemporary and on the Methodist movement in general.

For John Wesley Johnson had a warm admiration. No finer tribute to Wesley has come out of his own time than this from Johnson:

"Whatever might be thought of some Methodist teachers, he could scarcely doubt the sincerity of that man, who traveled nine hundred miles in a month and preached twelve times in a week; for no adequate reward, merely temporal, could be given for such indefatigable labor."

There are two compliments which Johnson paid to Wesley which deserve to stand together. One of them contains the tribute which Wesley would probably covet above all praise and the other consists of the highest praise that Johnson could give anybody. The first of them is this: "Wesley thinks of religion only"; and the second is "Wesley talks well on any subject." He has one complaint of Wesley as a conversationalist: "John Wesley's conversation is good but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." At this late date we have two things to be thankful for, that Wesley did not fold his legs and that Johnson did.

When somebody raised the question of the ghost that Wesley investigated Johnson dismissed the ghost, but heartily approved the inquiring spirit. "Boswell: 'Pray, sir, what has Wesley made of his story of the ghost?' Johnson: 'Why, sir, he believes it; but not on sufficient authority. He did not take enough time to examine the girl. It was at Newcastle where the ghost was said to have appeared to the young woman several times, mentioning something about the right to an old house, advising application be made to an attorney, which was done; and at the same time saying that the attorney would do nothing, which proved to be the fact. 'This' says John 'is a proof that the ghost knows our thoughts! Now (laughing) it is not necessary to know our thoughts to tell that an attorney will sometimes do nothing. Charles Wesley, who is a more stationary man, does not believe the story. I am sorry that John did not take more pains to inquire into the evidence for it! Miss Seward (with an incredulous smile): 'What, sir, about a ghost?' Johnson (with solemn vehemence): 'Yes, madam, this is a question which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding.'"

So far history sustains the good Doctor in his estimate of Wesley's work, but at one point we sharply disagree with him. Discussing personal memoirs he said: "We may reduce the egoists to four classes. . . . In the fourth class we have the journalist temporal and spiritual: Elias Ashmole, William Lilly, George Whitefield, John Wesley and a thousand other old women and fanatick writers of memoirs and meditations." It is true that there are weary pages in Wesley's Journal, but where is the picture of eighteenth-century England to equal them? This little fling at journalism is made ironic by history, for Boswell was nothing if not a journalist in spirit, method, and style.

There is a graceful letter from Johnson to Wesley on a matter where we find ourselves in disagreement with both of them:

"Sir,—When I received your 'Commentary on the Bible,' I durst not at first flatter myself that I was to keep it, having so little claim to so valuable a present; and when Mrs. Hall (Wesley's sister) informed me of your kindness, I was hindered from time to time from returning to you those thanks which I now entreat you to accept.

"I have thanks likewise to return you for the addition of your im-

portant suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my own opinion. What effect my paper has upon the public I know not; but I have no reason to be discouraged. The lecturer was surely right, who, though he saw his audience slinking away, refused to quit the chair while Plato stayed.—I am, reverend sir, your most humble servant, Sam Johnson."

A minor matter of interest here is that while Johnson was a strong Church of England man he always gave Wesley his title of "Reverend." In all probability he felt that Wesley never left the Anglican Church.

Johnson had quite another feeling with regard to Whitefield, as the following conversation indicates: "Johnson: 'One mind is a vice and holds fast; there's a good memory. Another is a file; and he is a disputant, a controversialist. Another is a razor and he is sarcastical.' We talked of Whitefield. Johnson said that he was at the same college with him and knew him before he began to be better than other people (smiling); that he believed he meant well but had a mixture of politicks and ostentation; whereas Wesley thought of religion only. Robertson said, Whitefield had strong natural eloquence, which, if cultivated, would have done great things. Johnson: 'Why, sir, I take it he was at the height of what his abilities could do and was sensible of it. He had the ordinary advantages of education; but he chose to pursue that oratory which is for the mob.' Boswell: 'He had great effect on the passions.' Johnson: 'Why, sir, I don't think so. He could not represent a succession of pathetick images. He vociferated and made an impression. There, again was a mind like a hammer.'"

It is easy to see that the passionate utterance of Whitefield could not have the same effect on a mind like Johnson's as the clear and intellectual speech of Wesley.

Of Methodist preaching in general Johnson spoke with praise. Boszy writes: "I talked of preaching and of the great success which those called methodists have. Johnson: 'Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a sense of duty, when it is suited to their congregations; a practice for which they will be praised by men of sense. . . . Sir, when your Scotch clergy give up their homely manner, religion will soon decay in that country.' Let this observation, as Johnson meant it, be ever remembered." It is pretty good advice, at that.

He thought the Methodists were a little inclined to be sectarian and unwilling to recognize the good in other groups. "He owned that the methodists had done good; had spread religious impressions among the vulgar part of mankind; but he said they had great bitterness against other Christians, and that he never could get a methodist to explain in what he excelled others; that it always ended in the indispensable necessity of hearing one of their preachers." Personally I feel a good deal of sympathy for the hapless Methodist who tried to "explain" to Dr. Johnson in what the Methodists excelled others, and while I would delight in seeing his burly form roll into my study I would exercise all

my ingenuity to keep the conversation from that particular issue. It is to be hoped that the "bitterness" is not what it once was. The old Doctor said this at least of our forbears: "I do not think the character of the hypocrite justly applicable to the methodists."

There is a story told by Dr. William Maxwell which is too good to lose. This reverend gentleman was for many years a social friend of Johnson and he wrote this story in his recollections of him: "Two young women from Staffordshire visited him when I was present to consult him on the subject of Methodism to which they were inclined. 'Come,' said he, 'you pretty fools and dine with Maxwell and me at the Mitre and we will talk over that subject'; which they did, and after dinner he took one of them upon his knee, and fondled her for half an hour together." Unfortunately, this does not give the outcome of the conversation, but, evidently, Johnson was willing to support the young lady in the position she took.

I think that there is little doubt that Johnson's regular devotional habits were influenced by the Methodists. Indeed, we have Boswell's own word for it that "Johnson himself was in a dignified manner a methodist." In these latter days probably most of us are Methodists of like manner.

Lansing, Mich.

FRANK KINGDON.

BIBLICAL RESEARCH

THE PROBLEM OF THE VIRGIN BIRTH

THE further discussion of this question must be postponed until the September-October issue of the METHODIST REVIEW, for the reason that the Editor, who is conducting this research, because of multiplied duties in the General Conference during May, was unable to give the careful critical consideration demanded by a subject of such supreme importance.

Therefore there is substituted the following exegetical study of one of the most loved words of our Lord.

"COME UNTO ME, ALL YE THAT LABOR" (Matthew 11. 28)

A STUDY OF "κοπιῶν" IN THE NEW TESTAMENT AND SEPTUAGINT

MOST modern commentators interpret these well-known words of Jesus as though they referred to men burdened and laboring under the heavy weight of legal observances imposed upon them by the Pharisees. A. H. McNiele, in his commentary on Matt. 11. 28, says: "They are summoned who find it hard toil to observe the Law, and upon whom their religious leaders bind heavy burdens." Dr. Plummer draws a distinction between "labor" (*κοπιῶντες*) and "heavy laden" (*πεφορτισμένοι*), claiming that "the first word refers to those who seek for truth and for the relief of a troubled conscience, while the second word refers to the heavy load of observances that give no relief, and perhaps also to the sorrows of life which apart from the consolations of the true faith are so crushing." This distinction seems to us wholly arbitrary and unwarranted. W. C. Allen

in his commentary in the International Critical Series, paraphrases Matt. 11. 27-30 in these words: "The Pharisees despise the simple and unlearned and burden them with the heavy burdens of their expositions of the law. But I bid those who are weary carrying Pharisaic loads to come unto me that they may be relieved. Let them take in exchange the yoke of allegiance to me; let them be disciples of one who is a sympathetic teacher, not harsh nor arrogant. They shall find my yoke which I lay on them to be mild and my burden which I impose to be light." These interpretations seem to limit unnecessarily our Lord's work and rob them of their force and significance for modern times.

The Greek word (*φορτίω*) translated "heavy laden," it is true, is used in the only other occurrence of the word in the New Testament, Luke 11. 6, of the scribes "placing burdens" on men's shoulders. In its sole occurrence in the Septuagint, Ez. 16. 33, the word *φορτίω* is used to translate the Hebrew word "חֲבִיב" which means "to bribe." It is interesting to note that the adjective (*φορτικός*) in Attic Greek was used of "common people," persons wanting in liberal manners and education. In Aristotle's Ethics it is synonymous with *οἱ πολλοί*. Was the verb *φορτίω* used at all in Hellenistic Greek for hewers of wood and drawers of water? Again, while it is true that *ζυγόν*, the Greek word for yoke, was frequently used in certain rabbinical writings and in the psalms of Solomon of the yoke of the law, it was also frequently used in the Old Testament as a symbol of tyranny and oppression, and while the Greek word *φορτίον*, burden, is used of the burdens of the law in Luke 11. 46 and the parallel passage in Matthew, Lightfoot in his commentary on this word in Galatians 6. 5 claims that the word is a common one for the pack of a light armed soldier and is used by Paul perhaps as a common metaphor for Christian warfare in which each soldier bears his own kit. If the word is used in this sense in Matt. 11. 30 Jesus implies that the equipment he provides for the great conflicts of life is eminently adapted for swift rapid victories.

It is, however, the prevailing meaning of *κοπίαω*, in the New Testament and Septuagint, that has led us to the conclusion that Jesus in this passage is not thinking especially of those whom he addresses in these words as burdened and oppressed by legal observances.

I

The Greek word *κοπίαω*, which A. V. and R. V. translate by the word labor in Matt. 11. 28, is found in the New Testament five times in the Gospels, once in the Acts of the Apostles, fourteen times in the Pauline Epistles and once in the Apocalypse. A careful study of these occurrences shows us that the word is frequently used to describe the hard exhausting toil of fishermen, tentmakers, farmers, and reapers in the harvest fields. We find the word, for example, in Luke 5. 5 to denote the tedious work of fishing by night: "Master, we have toiled (*κοπιουήμεναι*) all the night and have taken nothing." In John 4. 38 the word is used in a metaphorical sense of the laborious work of plowing the soil and preparing it for the

sower: "I sent you to reap that wherein ye have not labored (*κεκοπιάκατε*), others have labored, etc." The word is used in Matt. 6. 28 and the parallel passage in Luke where Jesus, speaking of the lily, says they neither toil (*οὐ κοπιᾷ*) nor spin. In the sole occurrence of the word in the Acts (20. 35) Paul uses it when he speaks of his work as tentmaker: "I showed you how this was the way to work hard (*κοπιῶντας*) and succor the needy," for in the previous verse he has said: "You know how these hands of mine provided everything for my own needs and for my companions." It is this same word that he uses in 1 Cor. 4. 12: "We toil (*κοπιῶμεν*), working with our own hands." In 2 Tim. 2. 6 the word is employed of the farmer: "The husbandman that laboreth (*τὸν κοπιῶντα γεωργὸν*) must be first partaker of the fruits."

The word *κοπιῶ* occurs fifty-five times in the LXX. It is sometimes found with the meaning of "toil," which Milligan and Moulton in their *Lexicon of the Papyri* claim is the special biblical sense of the word. The workmen's hammer in Judges 5. 26 is called the "*σφύρα κοπιῶντων*" and the builders who labor in vain in Ps. 126. 1 (*ἐκ ματην ἐκοπίδσαν*).

E. A. Sophocles, in his *lexicon of the Greek of the Byzantine period*, defines the noun *κοπιότης* as an industrious fellow, a workman, while Lightfoot in his comment on the word "*κοπιῶ*" in Phil. 2. 16 says that probably the word was used of athletes. It is interesting to note the occurrence of the word in Tim. 4. 10 and Col. 1. 29 associated with the Greek word *ἀγωνίζω*, which is a word of decided athletic coloring.

Are we justified in paraphrasing the words of Matt. 11. 28 thus: "Come unto me all you who are engaged in hard exhausting manual toil, you *οἱ πολλοὶ* who are daily lifting and carrying heavy burdens, and I will refresh you"? How natural it would be for the Carpenter of Nazareth, who knew what hard daily toil meant, to invite the toilers of Galilee to come unto him, for he knew that work even when freed from drudgery and monotony and performed under the most ideal conditions cannot bring true lasting satisfaction to the deep yearnings of the human spirit. Man does not live by the bread of toil, but by fellowship with him who can enrich mind and soul. Does Jesus invite the workers to him because he feels that the world of industry bereft of his spirit and influence breeds the spirit of selfishness and covetousness, and frequently results in oppression and the grinding of the faces of the poor? Jesus is inviting the toilers to come to him because he feels that those qualities of patient fortitude and of quiet dogged endurance which he had seen displayed so often on the lake and in the carpenter's shop as well as in many a field and vineyard were the very qualities which he felt were needed in those who were to help in the establishing of his kingdom. The papyri letters of the rubbish heaps of Egypt written by soldiers, farmers, mothers, and boys in humble stations have clearly shown that the language of the Greek New Testament was that of the workers and common folk of the time. What a calamity it would be if the book which conveys the great message of hope and redemption in the idiom and accent of the toiler should fail to find a response from the multitudes who in field and factory to-day bear the heat and burden of the day.

II

The word *κοπιᾶω* is used also frequently in the New Testament and occasionally in the Septuagint to describe those who are engaged in work that is of a spiritual character. In that interesting closing chapter of Paul's letter to the church at Rome in which he singles out for commendation those friends of his who had rendered signal service to the church, we meet with the word "*κοπιᾶω*" three times to describe the services of those four devoted women, Tryphæna, Tryphosa, Persis and Mary, all of whom "worked hard in the Lord" (*πολλὰ ἐκοπίασεν*). What the nature of their work was we are not told; probably they gave unstinting service as deaconesses, visiting the sick and the poor and teaching the young. Paul uses the word in 1 Cor. 15. 10 to describe his apostolic labors: "I labored (*ἐκοπίασα*) more abundantly than you all." How expressive is the word also as used by Paul in Colossians 1. 29: "that we may present every man perfect in Christ, whereunto I labor (*ἐκοπίασα*), striving according to his working which worketh in me mightily." We also meet with the word in Tim. 4. 10, Gal. 4. 11, and Phil. 2. 16 to denote his strenuous activities as an ambassador of Christ, while in 1 Thess. 5. 12 leaders of the Christian church are called *οἱ κοπιῶντες*: "we beg you to respect those who are working (*τοὺς κοπιῶντας*) among you," and in 1 Tim. 5. 17 the presbyters are spoken of as those who have the task (*οἱ κοπιῶντες*) of preaching and teaching.

In the LXX too there is one passage at least where the word seems to be used of spiritual service. It is found in one of the servant passages in Isa. 49. 4. "The nation, though assured that she is the servant of God in whom he will be glorified belittles herself and makes excuse saying: "I have labored (*ἐκοπίασα*) in vain, I have spent my strength for nought."

Is it possible for the word to be used in this sense in Matt. 11. 28? Is our Lord inviting those who have begun to work in the Kingdom, preaching and teaching the good news, casting out devils and healing the sick, and who because of its arduous and difficult nature have grown tired and despondent in the work, and are heavy-laden with the sense of failure and disappointment? Is it not possible for us to think of these words as addressed to a group like the seventy or the twelve after they had returned from a missionary journey? All would stand in need of "rest." The Greek word *ἀνάπαυσις* translated rest means respite or temporary rest as a preparation for future toil. Are the words an invitation to a summer-school on the hillside conducted by the Master himself for those who are to engage in the higher services of the Kingdom, men all of whom stand in need of inspiration and enlightenment? It is only men and women refreshed by fellowship with Christ, equipped with his yoke and saturated in his truth, who can hope to undertake successfully the hard labors of preaching and teaching.

III

There are two passages in the New Testament where the word is used and in both it is translated in the King James version by the word "weary." In John 4. 6 *νεκρωμένος* describes the physical exhaustion of Jesus

after a long tedious journey, while in Rev. 2. 3 the words *καὶ οὐ κενώϊσθας* are used of the church at Ephesus: "I know you are enduring patiently and have borne up for my sake and have not wearied." With this sense of "wearied" after exertion of different kinds the word is very frequently used in the Septuagint. It is so used to describe the weariness of soldiers after battle in 1 Kings 14. 31, of the oxen who bore the ark in 1 Sam. 17. 39, and of the oxen who bore Bel and Nebo in their heavy-laden carriages in Isa. 46. 1, and in that verse we have the interesting phrase "*ὡς φορτίον κενώϊσθη*." The young men in Isa. 40. 30 are said to grow weary (*κενώϊσονται*), while in Psa. 6. 2, 68. 2 the word is used of those who are exhausted as a result of great grief and sorrow, and in Isa. 47. 13 it is used of that weariness arising out of perplexity caused by the multitude of counsels, the allusion being to the bewilderment of the Babylonian people on account of the conflicting counsels given by their "astrologers and monthly prognosticators."

The prevailing biblical sense of the word when used absolutely as in Matt. 11. 28 is either to describe hard exhausting physical or spiritual toil or that weariness of body and spirit that is caused either by prolonged exertion, great sorrow, or by the conflicting voices of one's time. The word is not found in any single instance in the New Testament or LXX to describe people burdened by the law nor of those overwhelmed by a sense of sin. Jesus is here either appealing to the strong sturdy workers of Galilee to enlist under his banner and to dedicate their patience and fortitude and strength to his service or he is appealing to those who have already begun to serve him to come to him, so that their strength may be renewed and that they may go forth from his presence with new hopes and new resolves to continue their efforts for the overthrow of those dark forces that menace society and to bring in the reign of righteousness and peace among men, or he may possibly be appealing to those who are baffled and perplexed by the complex problems of life or those who are overwhelmed by sorrow and grief. Whichever interpretation we select, it is quite clear that the word have a much larger application than many commentators give to them, and on the other hand they have a more special application than that given to them by many preachers.

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FOREIGN OUTLOOK

THE ADMISSION OF THE METHODIST EPISCOPAL CHURCH INTO THE SWISS PROTESTANT CHURCH FEDERATION¹

"*TEMPORA mutantur nos et mutamur in illis.*" Yes, times are changing. Who would have thought, only a few years ago, that the Methodist Episcopal Church, which was often considered more as a sect than a church, and whose entrance into Switzerland was deplored as a dis-

¹From the *Kirchenfreund*, the Swiss State Church Paper, published by Prof. Hadorn of the University of Bern.

turbance of the ecclesiastical peace, would be admitted as a full member into the family of Swiss churches? And this came to pass without any serious resistance. Only seventy years ago one of the first Methodist preachers in Switzerland, Mr. Riemenschneider, whose meetings in Horgen were constantly disturbed by the mob, was turned out of the town by the council as a vagrant and a disturber of the peace, and was forced to call on the American embassy for help. At the same time a governor in Bienne denounced another Methodist preacher with the words, "An individual by the name of Mann has the extreme impudence to conduct so-called religious services, thus disturbing the services of the state church and giving offense to honest people and faithful members of the church." The national councillor Schenk, to whom Rev. Mann had gone for protection, answered him with the words, "You Methodists are a corporation like the Jesuits and you are the cause of all the misfortunes which have befallen the church of Vaud." Many people who were not convinced that the Methodists were "giving offense to all true members of the state church" were not particularly pleased at their appearance in Switzerland. Not so much for dogmatic reasons, but because the continued disintegration of the Protestant church was a cause for alarm, and an American mission in Europe was considered most unnecessary. For those who felt a need for deeper spiritual life there were the evangelical societies. On the other hand, the Methodists had just as much right to pursue their religious propaganda as any other religious body. More, in fact, than many foreign, anti-Christian movements which were tolerated by the government and which certainly were a greater offense to the true adherents of the state church. Furthermore, it could not be denied that in many places the Methodist preachers were enthusiastically welcomed by the people, who manifestly did not find what they were seeking in the state churches. The government, based on the principles of liberty of conscience and faith, was not in a position to take measures against the Methodists, and the church could not but admit that their teaching was evangelical and sane. There were no unwholesome manifestations, as for instance in the Pentecost movement. And finally the street mobs grew tired of disturbing the meetings of earnest, pious people. In the course of time small congregations came into existence, which later were united in a church. But these congregations and the state church were not at all in touch with each other. They accentuated their separate entities. Even if there was no open combat between the two, there was certainly no sympathy nor understanding.

The question confronts us, how was it possible that so great a change could take place? that seemingly all of a sudden the Methodist Church entered the Federation? What has happened? *Tempora mutantur, nos et mutamur in illis*. The present serious condition of the Protestant churches, which has existed since the beginning of the war, has driven home the conviction to all thinking minds in the church that Protestantism cannot afford the luxury of internal strife and that the senseless combating of denominational churches, of the so-called sects, especially of those which do not at all deserve this name, must cease.

The World War has brought the world churches closer together. The international relations of the churches with reference to philanthropic work and tending toward greater unity and reconciliation of the nations, which have brought especially the Swiss and the Anglo-American peoples into closer touch, have been conducive of closer acquaintance and familiarity. This closer touch resulted in mutual trust and esteem. Especially the personality of the present Methodist Bishop of Central Europe, Doctor Nuelsen, was an important factor in bringing about this mutual understanding. It was impossible to maintain international relations with the largest Protestant church of America and at the same time to ignore this same church in our own country. Then three years ago the Swiss Protestant Church Federation was reorganized on a broader basis, giving to the free churches the opportunity to enter. The Methodist Episcopal Church was then expected to be the first denominational church to enter, and such was the case. The formal admission took place following a warm and hearty address of welcome by Professor Boehringer in a dignified and highly gratifying manner. The Methodists can be assured that they were admitted not merely to be tolerated, but as welcome friends and brothers.

Times change and we change with them. The Methodists have also changed. From small congregations brought into being by evangelistic and revival movements they have become a church which has already passed the first stages of development and which increases the number of its members not only through conversion and admission of adults, but also through baptism of their children. This also has brought the Methodists closer to us, since they now experience the same problems and difficulties, even if not to such an extent as the state churches. The Methodist Church furthermore has for a number of years endeavored to attain a closer relationship to the state churches. Between various individual representatives in both organizations friendly relations have existed, so that state churches were often placed at the disposal of the Methodists for their larger gatherings. The Methodist Church has never attempted to force the withdrawal of its members from the state churches. This is much to her credit. She is also condemned along with state churches by a number of new sects, which serves to strengthen the bonds.

And now we must learn to live together as brothers and members of the same family. This has to be learned by experience. We must adapt ourselves to each other and this cannot be done without definite and conscious efforts. When the Methodist representative called on me he expressed the hope that we would no longer consider the Methodists as a sect. I responded that this was my desire too, and that I also hoped that they would not look upon our state church pastors as unbelieving and unconverted. This is to be considered an unspoken agreement. "Moreover, we imparted nothing to them," as Paul said of the twelve (Gal. 2. 6). I would have liked to add, "Only we would that they should remember the poor"—that is to say, that they take active part with us in the work of help and mercy, which, as a matter of fact, they have done, notably in the welfare work in Austria and Saxony.

We rejoice with all our heart and thank God that this federation has come to pass. It is a ray of light in these dark times and a sign of life and of the grace of God. May the Lord, in whose name we have united, keep us in this his fellowship.

A FURTHER COMMENT*

The second item of importance in the agenda was the petition of the Methodist Episcopal Church for admittance to the Federation. This church is likewise based on the foundation of the Reformation. It has attained its greatest strength in America and England. By dint of tenacious work it has also taken root on the European continent. This was effected in spite of the energetic opposition of the national churches. These national churches nevertheless have been forced to admit, in view of recent developments, that this evangelical movement was in the course of time losing its character of a sect and taking on the aspect of a church. In contrast to other denominations which maintained a hostile attitude toward the state churches, the Methodist Church has developed a spirit of broad-mindedness and reconciliation. It has participated enthusiastically in the trend of to-day toward cooperation and union, and above all, it is doing a great welfare work in Europe which is receiving universal approbation. This attitude and this commendable change of relations to the state churches is principally due to the wisdom and true Christian broad-mindedness of Bishop Nuelson, whom Protestant Germany has recently honored by the bestowal of the honorary degree of Doctor of Theology of the Berlin University.

Professor Boehringer lectured on the present status of the Methodist Episcopal Church, which has in Switzerland alone over 10,000 members, 53 principal churches, and 855 stations, and whose members contribute yearly almost one million francs.

Since the Methodist Episcopal Church meets the requirements of the Federation it was made a member. Both the President of the Federation, Doctor Herold, and the representative of the Methodist Church, Dr. R. E. Grob, pointed out in their addresses that the times had changed, and that this union was to be regarded as a proof of mutual esteem and confidence, which is necessary for effective cooperation in the high calling of the church.

LEAVES FROM A MISSIONARY'S LOG

MARCH 23, 1922. Down the chasm of A-dai-bi through nine miles of rain, but a cheery welcome from the people at the end. "Love!" Paul somehow seized this burning thing, and unabashed, thrust it into the eyes of humanity.

MARCH 25. Still on through the down-pour. The church here has a cheery interior, it being the dining room of the parsonage. Brother Ngu, the D. S., taught us singing under the candles, which seemed to be

*From the leading paper of Switzerland, the *Neue Zürcher Zeitung*, on the Conference of the Swiss Protestant Church Federation, in the issue of July 3, 1922.

the thing needed by us all. Passed a headless man lying by the road just below the church, a poor bandit slain by soldiers who are no whit better than he in the matter of robbery.

APRIL 16. To Huang Kang through the glory of a spring morning. On through a long strip of yellow azaleas in the afternoon to Se Hung. Here a man, non-Christian, showed me a small plot of ground, which he offered for the building of a school. May not be able to accept the offer, as we have no funds for building now. His act is the result of a little seed-sowing of last year, when I stopped in this village to eat my lunch, and spoke to the people about Christ and God.

APRIL 17. At Dio-a, where I spoke to a live congregation in the new church. An orderly Sunday school in the afternoon. Li Muoi, a girl graduate of Hua Nang college, is holding up the standard of clean Christianity here. Brave, sensible, and devoted, this type is the hope of China.

SEPTEMBER 21. Went to the street last night to see the night-schools. Two of them are very good, having 16 students in a private house and 21 in the 5th Ward church. Afterwards stopped in at a shop on the Main Street where Ling Guong Ing, one of our brightest young men, preached. He drew his crowd by a Pathé phonograph, but held it by his earnestness and message. The incongruity of the thing came to me with a shock—the Almighty God dependent upon a squeaking mechanism and vaudeville device to pull a crowd to hear His word! After all this may be where divinity comes into the human puzzle. There is a mystery of humor in God which may be related to the harmonizing principle of Absolute. I thought street preaching ill adapted to Chinese ways, although one did a certain amount of it in the way of example to the young preachers. But Ciu Do Gieng's demonstration of what it might mean won me over. Christianity is never so truly and happily itself as when attacking a hopeless situation; hence missions to the down-and-out, to age-old civilizations, the revival of romance in an era of disillusionment, the restoring of innocence. Our delight should be the keenest when storming a forlorn hope.

SEPTEMBER 27. To Sek-chek-du to arrange for the week's Centenary campaign. A warm crowd in the street chapel at night. Spoke to them (many of whom were raw heathen) about the *fact* of our being the sons of God. There was earnest attention, the crowd mounting the counters in a shop on the opposite side of the street to see. Up at daybreak and home nine miles through golden rice fields, ripe, like all China, for the harvest.

OCTOBER 2. Out the afternoon with Mr. Tiang and three students near the water-gate, where we all spoke from Dr. Ciu's* platform which had been carried there for the purpose. So his work continues. Not all in vain was his example, for us who follow him. Hung Ceu, especially, came to grips with his subject, "Salvation." Held the crowd nearly an hour. Twenty boys from the street Sunday school carried flags before us and also their *wooden guns*. Alas, for China, beginning that worn-out game.

OCTOBER 23. Kutien City. Sunday. A week of crowds, 400 to 1,200 nightly in the big church. To the street again this afternoon with Ciu

*Dr. Donald Ciu was killed by bandits in 1921.

Do Gieng's platform and flags. At the rendezvous by the pagoda, outside the Commercial Club, I waited for the students who were to meet me here. They came with a blast of bugles after I had fronted the crowd for half an hour. Three of them did very well, holding the crowd according to the earnestness of their speaking. Buo Chuang, our wealthiest Christian, came out of the Club gate and I asked him to stop and testify before the people. He said that he was unready, but I saw that he was wincing at the ordeal—no light one in such a community. I pressed him, unwisely I am afraid, and he promised that he would stand up another time. The dilemma of the rich young ruler was a hard one, and it is just as hard to-day in China as it was in the Judea of Christ's day. As the last student was speaking, Ding Deng Dieu came up. The old man was glad to mount the rostrum for the wind-up. He blew a merry blast from his fog-horn and wound up with a shout like a trumpet. This old pastor of thirty years' service *radiates* Christianity. This is the second attempt we have made to carry on the street work begun by Dr. Ciu, and it is surely not the last. His spirit must have cheered at the sight, for he loved this work.

TWO ON A TOUR

NOVEMBER 4. Muoi Ka. A day of wonder up the great green gorge of the Kutien river, whose well-heads we touched as we topped the pass. Then we lost the right road, and slid or tumbled down two miles of the shaggiest mountain side in China. Reached the white church in the red gloom of twilight. A blessed Sunday in the clean church, teaching the people the duties of Christians, according to the Ten Commandments. Showed stereopticon pictures of Christ at night (a Centenary program). Here is a complete plant—church, parsonage, school rooms—all built by these poor people, making a compact white citadel for Christ.

NOVEMBER 6. On the road early for Bing-Nang City. Through a russet plain and down a clear blue stream fringed with red gum trees, past villages and homesteads in the autumn haze. An old-world picture. Two white men went into the icy water just outside Bing-Nang City, a stunt we repeated, like boys on a tramp, every day of the trip but one, or two. Found Bing-Nang a little sleepy walled town among the green peaks of a ragged range. About two hundred yards of busy street, crowded with pigs, dogs, and bedraggled women. Some two hundred gray-looking soldiers. An unusual number of diseased anemic people, even for China. The yamun and a huge red temple seem to occupy about one-third of the space within the walls. An Anglican pastor here, who looks through dusty glasses, and seems discouraged. Only about thirty Christians after thirty years preaching. Got permission to show our pictures in the Confucian school. A good part of the town came to see them. A merchant, who had once been a student in the Kutien school, took us in for the night, giving us the only room he had.

NOVEMBER 7. Out of the east gate in a dazzling morning, the road lifting as we went to a glorious height among the red highlands and cliffs. Noon at a spring-side, Dr. C— toasting sausages on a stick. A

golden curve of five miles to Guang Seu Dau. While a mile from the town and high above it, we made out a toy church stuck in a frame of pine trees on what seemed a slab of mud just above the town, which lay with its two hundred houses compressed in the gut of the gorge below. But this church was not ours and is not likely to be. We learned afterwards that it was built of money wrenched from the people by a bandit chief, who thought to wipe out his sins by erecting a house in God's honor. In the evening we left our lodging in the town and climbed up a hill to look at the miniature church (as it had appeared to us from above) and found it 45 x 90 feet with room for seating 500 people. This performance of the bandit has given Christianity so bad a name in this village that it is doubtful if the gospel will be listened to by this present generation of people at all. However, we showed our pictures to a big dusty crowd who had been harvesting sweet potatoes all day, and who gathered in the crystal moonlight to see the foreigners.

NOVEMBER 8. Leaving Guang Seu Dau in the morning fog, we stumbled upon a young fellow just outside the village lying in a gutter by the road. We placed some dry fern under him and tried restorative measures, but life seemed at a low ebb. We got only a few gurgles of the throat for our work. Dr. C— placed a tablet of some stimulant in his mouth and we left him. It was all that we could do. Some poor mother's boy! Whole country-side out on the terraces gathering sweet potatoes. Passed the village Kang Die, the roost of the great robber, Dang. They were decent looking people. Toward evening as we came to Ngu Dieu, a wayfarer invited us to stay at his house. He treated us his royal best—a Chinese trait. Not a Christian but a Christ-lover. Slept in a rice loft after we had shown our pictures of Christ to a huge crowd in a new theater. Home at three P. M., after ten days on the trail.

W. S. BISSONETTE.

Kutien, China.

BOOK NOTICES

Nature and Human Nature. By HARTLEY BURR ALEXANDER. Pp. 523. Chicago: The Open Court Publishing Company. Price, \$3.

QUINTILIAN said that the two principles for adequate historical writing were, first, that one should know the sources, and second, that one should know what had been done by other writers in the same field. Applied to philosophical writing, the principles would need to be modified a little, so as to read, first, that one should know the problems, and second, that one should know what solutions of the problems had been offered by other men. Doctor Alexander, who is professor of philosophy in the University of Nebraska, everywhere gives evidence that he possesses both of these qualifications. He moves through the field with the ease of a master. He has a fine faculty for setting the problems in a clear light, so that there is never the least doubt as to what the discussion is about. The style itself is one too rarely met with

in works of this character. There is a general supposition that philosophy is for recluses and pedants, and that is not to be wondered at when one considers the ponderous and unimaginative style which writers on philosophy have only too often affected. Here, however, we have a style of positive literary excellence, everywhere richly adorned, and not infrequently striking into the measured beat and rhythmic swing of poetic utterance. Thus: "In the light of our meager achievements imagination charts mighty conquests of the domain of darkness, patterning empires of wonder peopled by forms lovely and divine, while beyond them and beyond in the bowels of the cosmic gloom, dimly emergent, yet nobler gods uprear Titanic forms" (pp. 144, 145). And for sheer power of combined condensation and suggestiveness, what can be better than this: "The power to idealize is Nature's *ad hominem* answer to pessimism; and Man's condemnation of man is his vindication of humanity" (p. 300)?

The book is not a history of philosophy, nor is it what is ordinarily understood as a system of philosophy. Yet these essays contain much history, and their general viewpoint is that of pragmatism, but with a plus. Doctor Alexander could not with justice be classified with any one recognized school, but there are few schools from which he has not manifestly received something. He gathers his grist from many scattered fields, and he grinds it in his own way and for his own needs and purposes. If a pessimist can be made happy, there are pages in this book that will help him to that anomalous frame of mind. For example: "Fire, Flood, Famine, Plague, War—these are the cataclysms that sweep away tribes and cities and nations, and of these only the last can be laid to the authorship of man. Our race is precariously ventured amid such perils and furies that we seem to be rather the toy of some Cosmic Beast than the children of a kindly Providence" (p. 171). But the same discussion yields also this: "Human science and reason are grounded in the faith that the images they present are true images of intelligible Nature. But the images themselves, at their truest, constitute that outward reflection and inward impulse which we have defined Beauty to be. And Beauty, at its highest, is that incarnate character which we instance in noble human lives. Character, then, as embodied in the living personality, is the supreme manifestation of that reasonableness in Nature in which we are bound to believe, if we are to live; and in which we are bound to live, if it be true" (p. 211).

There is, of course, truth in both contentions. How can they be harmonized? And Doctor Alexander utterly repudiates the ordinary traditional notion of an absolutist God who commands us to believe in his goodness no matter what he may do. Much that passes for Christian he not only unhesitatingly accepts, but also effectively champions. He believes in the inalienable worth and the assured finality of Goodness. He believes in the cosmic process as an increasing realization of that Goodness on the part of man as essentially involved in the process. He believes that the worth and permanence of Goodness demands of necessity the continued existence of that in and through which alone Goodness has meaning and reality—the human spirit. But he is so overwhelmed by

Nature's universal display of "a brutality that is nothing short of manifest diabolism" (p. 191), that he will have nothing to do with the idea of an Infinite God at once all-powerful and all-good. Instead, he seeks relief, as so many other modern men are doing, in the Zoroastrian or Manichean view, the view, that is, of "a limited and struggling God." The powers of evil are just as real as the powers of good. Truth and reality are more than goodness and beauty. There is that which is true and real which is not at the same time good and beautiful. What can we say of that? Only one thing: that it is demonic and devilish as much in its origin as in its character. Then what is God? Not one term of an equation of which the other term is total truth and total reality. Rather is he as the Parsee Ahura Mazda, "the leader of the powers of light against the powers of darkness in a struggle that is eternal" (p. 140). Only by vigilance can the good maintain itself. Not passive acquiescence in the course of events on the supposition that everything is safe in the hands of God, and not intellectual remoteness on the supposition that "devotion to Truth" is the supreme desideratum—not that, but action, creative action, action inspired and maintained by faith in the worth of Goodness, is the only way of salvation. It is that way that God himself must be saved, and for man also salvation lies by that way alone.

The immense relief afforded by such a view in the presence of certain facts is evident. That is why so many are to-day eagerly accepting it. This is not the place to discuss the view at length, but it may at least be questioned whether it does not solve one difficult problem (and how difficult it is every serious mind must admit) at the expense of creating another which is not one whit less difficult. Evil is accounted for on the ground that it has always existed, therefore apparently always must exist, therefore always will. But is this really accounting for it? Man by criticizing man reveals his own ideal nature—so Doctor Alexander rightly claims. But whence comes this man with his ideal nature, and why does he possess it? Is he not rooted and grounded in that identical material Nature against which he must ever contend? And if Nature produces man, if he is—as the theory of evolution, accepted frankly by the author, would seem to imply—organic to the whole system of things, then how is it possible to judge the system apart from its highest product? If Nature produces man, and if man criticizes Nature, is not man's criticism Nature's self-criticism? But in that case, what becomes of the unoriginated eternal dualism? The non-ethical or the unethical can exist only through the ethical. It is only as there is good that there can be evil. Which is not to say that there must be an eternal evil if there is an Eternal Goodness, but only that if the Eternal Goodness would increase the total goodness by a process of self-impartation or self-communication, it must necessarily do this under the conditions that make it possible, and which conditions the very nature and purpose of Goodness determine. It is not permitted to say that these conditions, as we know them, are the only ones possible. But it is permitted to us to say that there is a close relation between the conditions and the desired goodness. This last claim Doctor Alexander would admit—indeed, he urges it. Then why not

go further, and say that if the supreme desideratum is goodness and faith in its worth, and that goodness is greater according to the greatness of the opposition that evokes it and that it overcomes—that if this be so, then the man who can say only, "Though evil slay me, yet will I believe in goodness," stands lower in the moral scale than the man who offers a more final testimony as he sobs out his faith, "Though goodness slay me, goodness is no less goodness, and I believe in it still!"

Considerations of space forbid even the bare mention of many other stimulating discussions in this book, over which one might well wish to linger. But it would be inexcusable, in a review for a magazine of this character, not to direct attention to the closing essay, which for many people will be the most significant of the entire collection. The author calls it *Apologia pro Fide*. It was delivered as the presidential address before the American Philosophical Association in 1919. Every way considered, it is a remarkable utterance, steeped in the very spirit of the Christian faith. Yet Doctor Alexander begins by saying: "I am a member of no church and a participant in no Christian communion; nor have I ever been such." Yet his father was a minister; he was himself trained in a Christian atmosphere; he shows everywhere the deepest sympathy with the Christian ideal of life; he believes that if Christianity cannot save the world, nothing can; and he can write in this *Apologia*, spoken, be it remembered, before a learned society, these words: "For if the world be a symbol and its meaning such truth as I find implied in human nature and in human life, then Christianity is everlastingly true" (p. 523). Where lay the difficulty? And judging from the evidence before us, the difficulty lay where it has lain in the case of so many other men of unusual endowments, namely, in somebody's failure to deal with a child in other than a mechanical routine way in things religious. To John Henry Newman's *Apologia pro Vita Sua*, Edmund Gosse's *Father and Son*, Samuel Butler's *Way of All Flesh*, Principal Jacks' account of Charles Hargroves in *From Authority to Freedom*, and the biographical chapter in Richard L. Swain's *What and Where is God?* ought to be added the opening pages of Doctor Alexander's *Apologia pro Fide* in this book. And those who have the charge of the religious nurture and development of young people ought to be required to read the entire list. Doctor Alexander says that he was brought up to understand that he must undergo a great, dramatic, convulsive upheaval of his whole soul as a condition to becoming a Christian. Let everyone ponder the sequel: "In a way, I resented this idea; nevertheless, under its influence, when I was thirteen or thereabouts, I made the great essay, seeking salvation, as it was called; and I prayed to God, especially for the conviction of sin which I did not truly feel and which I had been told must come first; and then to Christ Jesus, because he had been a suffering man; but most and most passionately to the spirit of my mother. Yet out of it all there came no illumination, no strange and perfervid inner glory such as others about me testified to; and I went from the altar of the close and crowded church, out into the winter starlight, filled with sadness and chagrin, and the resentful feeling that I had been fooled. So far as I can recollect, that is the last time that

I have uttered a word of prayer, and I never went onward to membership in the church" (p. 496). And where it be necessary, *De te, fabula*.

EDWIN LEWIS.

Drew Theological Seminary.

Religion Since the Reformation. By LEIGHTON PULLAN, D.D. New York: Oxford University Press. Price, \$3.75.

It is one of the paradoxes of religion that it has enlisted in its service elements that are both rational and non-rational. The scientific student who makes a dispassionate study of the divers activities of religion in cold blood as it were, cannot understand the seeming contradictions precipitated into the arena. Men contended for the truth as they understood it and often exhibited violent passions in the heat of argument. They showed a sincere concern for the glory of God and the honor of the Church; and if they had an experience similar to that of the apostle Paul, they might have acknowledged that they did it ignorantly in unbelief. A review of the development of religious thought, however, justifies the conclusion that, "It is difficult to be an honest and accomplished controversialist." Indeed, few men have raised controversy to "the high level of courteous and profitable discussion." Whatever the future may witness in this matter, up to date most of the disputations of religion have been conducted in a bitterly disputatious spirit. One remedy for this misfortune is a better acquaintance with all the facts. This will give us the impartiality of sympathy and of lucid judgment to consider differences not with the evasiveness of compromise but with the directness of comprehension.

Doctor Pullan has written a book that treats of the tumultuous currents of thought in a controversial age with a penetration and calmness, a catholicity and fullness of knowledge shown by few historical writers. The Reformation released forces that were at once radical and revolutionary both in Roman Catholicism and in Protestantism. It is not easy to get behind the scenes and beneath the surface so as to discover the manifold forms of faith and unfaith, to unravel the complex issues set in tissues of truth and falsehood, to understand the purposes of dissidents and of conformists and to indicate the gains and losses. It is still more difficult to mass all the material and to relate it in a constructive way with a sense of historical perspective, in order that the reader may have a clear understanding of the entire situation. Doctor Pullan has measurably succeeded in doing this.

Theology, politics, literature, art, architecture, economics are all indissolubly related to the advance or retrogression of religion. The different forms assumed by the Reformation in various countries; the intellectual and practical growth of the Church of Rome, which set up a strong bulwark against Protestantism in the Counter-Reformation; the projects for union between the Gallican Church and the Anglican Church; the significance of Rome's excommunication of the Mariavites in Poland, innovators of the type of John Wesley; the currents of rationalism and

revivalism in America; the tendencies towards Unitarianism in the early days and the causes of failure; the emptiness of Deism, the international aspects of Pietism, the traits of Lutheranism, Calvinism and Ultramontaniam; the vitiating influences of Ligouri and of Probabilism; the devitalizing elements in Modernism; and the bearing of all this upon present-day religion, are forcefully and at time pungently expounded. The scope of the book is indicated in some of the chapter titles: "The Counter-Reformation and the Doctrine of Grace," "Religion in Great Britain from 1550 to 1689"; "Continental Protestantism from 1520 to 1700"; "The Roman Catholic Church from 1700 to 1854"; "Religion in Great Britain and America from 1689 to 1815"; "Aspects of Lutheranism and Calvinism since 1700"; "The Eastern Orthodox Church"; "Aspects of Christian Thought since 1815." There are also many suggestive explanatory notes and references to literature.

The author's standpoint is that of an Anglo-Catholic, but his bias is seldom intruded. On the whole this is an informing and judicious book that should help us to maintain a middle path between contrasted hostile movements as much in evidence to-day as during the period covered in these illuminating chapters.

OSCAR L. JOSEPH.

The American Mind in Action. By HARVEY O'HIGGINS and EDWARD H. REEDE, M.D. New York and London: Harper & Brothers. Price, \$3.00.

RELIGION is the key which opens the door to the secret chamber of the human mind where are to be found its secret springs of action. Lecky observed years ago that "The world is governed by its ideals." The dominating ideals of nations, as of individuals, have always been religious. James Bryce has a chapter in his *American Commonwealth* on the influence of religion in American life. After drawing a possible picture of the greater America of the future without religion, which causes him to shudder, he says: "The most she [history] can tell us is that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples." Again he says: "It was religious zeal and the religious conscience which led to the founding of the New England colonies nearly three centuries ago—those colonies whose spirit has in such a large measure passed into the whole nation." By religion in this connection Bryce means Christianity, and his observation leads him to conclude: "Christianity influences conduct, not indeed half as much as in theory it ought, but probably more than it does in any other modern country, and far more than it did in the so-called ages of faith."

Doctor Reede, in another volume, declares that "The greatest of our powers is that unconscious ideal and aspiration which takes the form of the Hero Wish." To the Puritan (and with the authors of this volume as with Bryce the heart of American psychology is Puritan) the aim of this hero wish was to be like God. But in his desire to be like God the Puritan, for the most part, overlooked the fact that he was a man with certain natural and therefore perfectly legitimate human tendencies.

The result was conflict. To quote the authors: "That Puritan conflict between the mind and the members is recognized by science now as a conflict between the intellectual ideals of the conscious mind and the compulsive urgings of natural instincts moving in the subconscious mind." Life to the New England Puritan was "a continual war between the Flesh and the Spirit." This gave him a soul-fear which has entered into and has had a profound influence upon American life. Being a staunch Protestant he "had abandoned, as a sacerdotal trick or a superstitious delusion, every ritualistic means of grace, such as confession and absolution. Only God could free the Puritan of guilt through his conscience." But the Puritan was a Calvinist, and hence never being sure that he was one of the elect, he never was able to remove the conflict.

This book is not intended to be a work on the psychology of religion. It certainly, however, furnishes essential material for such a work. To our mind the failure of the Puritan to remove this conflict is Protestantism's greatest failure in the past and its greatest opportunity in the present. Prelatism and sacerdotalism are not congenial to the American mind, and no solution may be looked for from them. American Methodism, as Theodore Roosevelt said, is thoroughly American. And this is true in spite of the remainders of autocracy in its policy. Its episcopacy is decidedly free in theory, and largely in fact, from the taint of prelatism. Some years ago a bishop wasted the time of an Annual Conference relating the things that he, a bishop, could do which they, elders, could not. A few were irritated, most were amused; practically none thought it worthy of protest. John Wesley is the only Protestant who both solved this problem and at the same time created a great organization to bring the solution to the masses. Fine scholar that he was, he understood the primacy of the emotions, and how the universally sought-for soul-safety could be satisfied apart from the mechanics and despotism of sacerdotalism. This book suggests to us that such a study of the American mind promises the most fruitful development of the real genius of Christianity, at least, in America.

The Puritan inheritance of soul-fear has produced conflict which has been repressed in the subconscious. Such repressions generate great energy. A great continent awaiting exploration and exploitation offered an outlet for the energy, generated by the conflict of the somber religious ideal of the Puritan with his natural tendencies, which under other conditions might have found vent in some explosive form. Hence the American has conquered his continent and made his country the wealthiest in the history of mankind. All of this is shown with a wealth of illustration in this volume. But the psychological product, the typical American, is to the foreigner and himself a puzzle, a contradiction, a combination of contradictory qualities: "so idealistic, so practical, so inventive, so unphilosophical, so unartistic, so worried, restless, anxious, ambitious, so apparently self-confident and yet so sensitive to criticism, so successful in achieving his aims and so unhappy in their achievement."

Thirteen typical examples are given of the American mind in action. Ten are men: Mark Twain, Abraham Lincoln, Emerson, Carnegie, Anthony

Comstock, P. T. Barnum, Benjamin Franklin, Longfellow, Walt Whitman, and Mark Hanna. The typical women are Julia Ward Howe, Anna Howard Shaw, and Margaret Fuller. There is a general sketch of the American feminine mind.

The American has spent his energy for the most part in conquering and converting a continent to his desires. He is now ready to direct some of his energy to the expression of his inner nature. The book concludes with a reference to this subject, and what it says is a challenge to our pride and patriotism: "The American mind faces the material realities of life triumphantly; it has yet to face the realities of human nature and of its own individuality with such pragmatic skill. If it ever learns to confront facts in its life and in its art, as it has confronted them in its physical environment, it ought to produce a civilization that would make all the imagined Utopias of mankind look like the day-dreams of barbarians."

The work is interesting throughout, and will prove helpful to those awake to the findings of the newer psychology.

American University.

FRANK W. COLLIER.

The Spiritual Message of Modern English Poetry. By ARTHUR S. HOYT. Pp. 290. New York: The Macmillan Company.

In a recent issue of *Christian Work*, in an article discussing a number of contemporary sermons, Dr. Frederick Lynch makes the following incontrovertible statement: "Practically all of these hundred sermons bear evidence to the fact that the preachers represented here are great readers, and readers of the best books, the classics, that is, the great books of all ages and of all kinds which grapple with the big problems of the intellect and of the soul." The observation of many men would justify the assertion that the preacher who "dies at the top" is never the man who loves and reads good books.

The real book man, whether of the clergy or the laity, does not ignore literature. No man is educated homiletically who is not an appreciative reader of the world's masters of prose and poetry. *The Spiritual Message of Modern English Poetry* is a discussion of the deeper values of English literature by an honored professor of practical theology. During his long and distinguished professorship at Auburn Theological Seminary, Doctor Hoyt produced a number of general homiletic works of high value, and it is perhaps not inappropriate that his last book, published about a month before his death, should deal with the messages of some of the great prophets of things eternal.

To some, the word "modern" in the title might be misleading. Doctor Hoyt does not use it as a synonym with "contemporary." In fact, most of the book has to do with the mighty Victorians, than whom no men of letters have more luminously interpreted to man the things of God. There are two chapters on Wordsworth, two on Tennyson, two on Browning, and one on Arnold. The discussions of Tennyson and Browning are especially rich in homiletical values. The shallow re-

action against Victorianism in all of its forms has in some quarters manifested itself in a tendency to make Tennyson the object of a supercilious contempt. It would be rather unkind at this juncture to point to the fact that the inability of some men and women to sense the truths enunciated by a prophet of the Infinite might not necessarily be due to a limitation of the prophet. Perhaps some of the Israelites at Hebron spoke of Amos as a "fossil," yet such a criticism does not absolutely militate against the thunderous message of the Herdsman of Tekoa. Whatever our young lions of the radical reviews may say, Alfred Tennyson yet speaketh. And a leader of thought not exactly noted for optimism has ventured to express the hope that some day even some of the intelligentsia may hear him. Dean Inge says: "Years will bring a relative sanity to our young bolsheviks; they will then, I hope (for I wish them well), begin to read Tennyson." Whether or not this pious hope will ever be realized, the preacher of the living word cannot afford to neglect his Tennyson. "In Memoriam" more than any other work of the nineteenth century enshrines the struggles, the hopes, the doubts and the affirmations of that bygone day in the haunting beauty of undying verse. But in these days when some of the mid-Victorian battles are being refought, the poem bears more than one hall-mark of modernity. One cannot forego craving a wide reading for Doctor Hoyt's twenty-page discussion of this poem "of the love of immortality and the immortality of love."

There are two chapters dealing with the poets of to-day. Among the poets whose spiritual implications are especially stressed are Masfield and Noyes. The author regards the former as "destined to a place in English literature hardly second to Tennyson," and he speaks of the latter as "the most positively spiritual and Christian of them all." The lucid, inspiring discussion of these two poets causes the reader to wish that they had each been made the subject of a special chapter. Some will also regret that space is not given to Kipling, a poet with an indubitable message of a virile spirituality. Of course, a work of this type must be limited in its scope, but its firm-handed, clear-sighted treatment of the English poets inspires the wish that somebody will do the same thing for our American poets. Dr. Augustus Strong, late of the Rochester Theological Seminary, has given us a scholarly, appreciative, and suggestive work on *American Poets and Their Theology*, but for some of us the work is circumscribed in its usefulness by a rather ultra-Calvinistic viewpoint.

It is not speaking too enthusiastically to say that *The Spiritual Message of Modern English Poetry* is the most satisfactory book in its field. As Doctor Hoyt says in the "Foreword," "And no men need poetry more than the teachers of religion. The highest truths of religion cannot be conceived without imagination, and they cannot be made realities to the common mind without its pictures of ethereal hue." The reading of this book will make spiritual realities more vivid and Christian truth more vital and dynamic.

LEWIS H. CHRISMAN.

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Studies in Biblical and Semitic Symbolism. By MAURICE H. FARBRIDGE. New York: E. P. Dutton & Co. Price, \$4.50.

A SHORT article on "Semitic Symbolism" in the *Encyclopedia of Religion and Ethics*, Vol. XII has grown into this substantial book. It cannot be too often repeated that the language of the Old Testament is not to be taken literally, where the ideas are expressed figuratively after the fashion of Oriental poetry. Nor should this language be interpreted as though every syllable and letter had some hidden symbolical meaning to be understood only by the initiated. The failure to distinguish between history and parable, between prose and poetry, has occasioned all manner of fanciful allegorical interpretations.

This book helps us to understand the usages of symbolism among Semitic peoples. In a sense the religious symbols of the Hebrews and the other Semites were virtually the same, but in the later stages of religious development, under the influence of the monotheistic prophets, a deeper content and color were given to symbols which were not possible in the polytheistic religions of the neighbors of the Hebrews. It is worth recalling that, "although the prophets prohibited visible symbolical representations of the Deity they did not hesitate to use verbal imagery and symbolism, for the metaphor is in the sphere of words what the symbol is in the sphere of things, and words may just as well be described as symbols as images and statues" (p. 16). Many allusions and assertions in the Old Testament are confusing; many customs and practices have an uncertain appeal because we do not know their historical and logical context. All such difficulties are removed in this study of comparative symbolism.

"The Development of Biblical and Semitic Symbolism" is a fine introductory chapter. "Trees, Plants and Flowers" discusses nature worship. "The Animal Kingdom" covers a wide range of beliefs among Egyptians, Babylonians and Hebrews. "Symbolism of Numbers" furnishes illustrations that throw light on Old Testament and New Testament ideas. "Symbolical Representations of the Babylonian-Assyrian Pantheon" helps to a better knowledge of the prophet Ezekiel and the days of the exile. "Burial and Mourning Customs" refers to humiliating practices in the searching hours of life. No student of the Old Testament can overlook this book.

OSCAR L. JOSEPH.

The Realm of God. By L. E. BENNETT. New York: George H. Doran Co.

THE first thing that impresses one about this book is that the author knows his subject—all the ins and outs of it and more than most of us have ever associated with it. Because he knows that he knows his subject, he can afford to state all contrary phases of opinion with eminent and evident fairness and lucidity. How impressive our preaching would be could more of us marshal facts in a way equally convincing and equally devoid of rancor toward those who differ from us.

One could do no better thing for those laymen who set store by their piety, but who at once put out all their "protective mechanisms" when the social gospel is mentioned, than to let them read this masterful study of the mind of Jesus as it focussed itself upon the kingdom of God. And since there are still preachers (it seems unbelievable, but there it is!) whose thoughts of the realm of God are utterly belated, they too should have this book conferred upon them. The revolutionary fact that "we can only adequately realize personality socially" must be blazoned upon the minds of preachers and laymen alike. When they make the discovery that "the kingdom of God is Christ's greatest idea," they hit upon the greatest single bit of information Christianity has to give.

The "either or" argument popular with preachers of the "simple" gospel is successfully refuted by this writer: "Jesus preached a kingdom that was both present and future." "The realm of God began in his own soul." "His ethical and eschatological utterances are really parts of the same conception of the kingdom of God." "The mission of Jesus was not to proclaim the awful sovereignty of God, that would shortly break in upon this poor, misguided world, bring its confused drama to a close, and inaugurate with great power and glory a new and better æon; but it was to set up the realm of God in the midst of human life, to bring men into the fellowship of the life that he himself lived, and thus to create a new community of beloved souls whose delight, like his own, would be to do the will of God on earth."

But why quote more? The titles of the chapters prove how thorough and logical a work is done in this book. "The Emergence of the Kingdom of God in Modern Christian Thought"; "The Kingdom of God in the Mind of Christ"; "Christ's View of the Kingdom as Redemption and Its Place in the Rest of the New Testament"; "The Kingdom of God and Faith"; "The Church and the Kingdom and Their Historical Associations"; "The Call of the Present Situation"; "The Realization of the Kingdom of God on Earth"; "The Kingdom of God and Doctrine"; "The Kingdom of God and Immortality." It seems inconceivable that any one should read these chapters and fail to be convinced that "to establish this kingdom in our souls Christ died willingly; and to widen its bounds on earth all people of good will should deem no sacrifice too great to be cheerfully made and no spiritual adventure too high to be beyond their awakened powers."

JOHN M. VERSTEEG.

Port Jervis, N. Y.

The New Decalogue of Science. By ALBERT EDWARD WIGGAM. Indianapolis: The Bobbs-Merrill Company. \$3.00.

Few books are being read by as many American ministers as Albert Edward Wiggam's *The New Decalogue of Science*. It is a bewitching book which must be read with reflection and challenge. That it may not be swallowed without mastication is indicated by half-truths like these: "Nietzsche is the bravest soul since Jesus"; "The righteous man is simply the man who acts intelligently"; "It is not the church which makes

people good, but good people who make the church"; "Men are passionately eager to be good, but do not know how."

The author has some of the arrogance of pre-war German literature. Witness his statement: "The man who has not seen the scientist as he calculates the speed of an electron as being as true an apostle of righteousness as was Moses, Jesus, or Saint Paul has missed the whole round expanse of the modern moral opportunity, and all of the rich, deep excellence of a new and untried companionship with God." Our fundamentalists would be justified in their prejudice against present-day education if their statement was true that a majority of all biologists, psychologists, physicists, chemists, and critical thinkers generally are either thorough-going mechanists or pragmatists; that God, heaven, and immortality as John Smith thinks and prays of them are well-nigh eliminated from modern scientific thinking and critical philosophy.

The style is brilliant. Consider two quotations: "Mr. Chesterton, in one of the worst books I have ever read, entitled *Eugenics and Other Evils*, goes to quite unnecessary lengths to set forth the amazing range and variety of his mis-information upon genetical and eugenical problems." "Three thousand years after the Hebrew statesmen incorporated eugenics into their civil and common law; twenty-four hundred years after Plato gave the science of eugenics its formulation in political philosophy; two thousand years after Jesus reinforced its moral and religious sanctions; sixty years after Darwin discovered its organizing principle in natural law; fifty years after Sir Francis Galton placed it clearly and finally among the analytical sciences; thirty years after Weismann proved that it was the only secure hope of human improvement; twenty years after Mendel gave it his biological mechanics and experimental method, I seem still to hear you inquiring in vague, mystified wonder, 'What is eugenics?'"

Professor Wiggam's fundamental contention is that the Spirit of Christ is indispensable, but not sufficient. We must make God not a mere object of worship, but a living God worthy of study, that we may know how and where to apply the Spirit of Christ, for instance, in modern industry and democracy. This information science furnishes. So far we have used our science only to get rich; we need now to use it to become righteous. So using it we will find that the basic laws of heredity are that like begets like, that congenital physical characteristics tend to be transmitted, that inborn traits of disposition are also passed on from generation to generation, that acquired characteristics are not transmitted, that our inheritance so far from being a simple blend of the qualities of our two parents is a collection of units that come to us from several generations. Consequently, our chief hope of progress is through improvement of the blood.

The treatment is stronger in analysis than synthesis, in diagnosis than remedy. Professor Wiggam is a professing Christian who leaves definite, Christian impressions upon his audiences. He is reported to have said that if he rewrote his book he would be at more pains to magnify the adequacy of Christianity. That should be done, for the first

impression he creates is one of inexorable fatalism. It needs to be stated that the inheritance of each individual is mixed. We have no right to scrutinize ourselves morbidly for propensities we have observed in our immediate parents, because traits may slumber in one generation or may reappear after being absent in the preceding. Instead of being depressed by an undesirable inheritance we can let it teach us possible weaknesses and thereby attain an opposite excellence. Mighty as is God's law of heredity, it is not as almighty as God's law of regenerating grace. If human nature could not be radically transformed we would be cave-men, painting our savage faces, eating raw flesh, and offering human sacrifices in our worship. The supremely important relation of religion to biology is that if religion cannot affect our inborn capacities, religion can inspire us to decide what we can do, what we ought to do, what we will do with our heredity.

The book should be read for two reasons. It reveals the temper of the day with which Christian thought must deal. It also supplies valuable information which we need for applying the gospel most effectively.

When a friend of mine asked Professor Conklin of Princeton what he thought of this book, he replied, "Lord, have mercy upon us, and incline our hearts to keep these laws!"

JOHN W. LANGDALE.

Brooklyn, N. Y.

The First Time in History. By ANNA LOUISE STRONG. New York: Boni & Liveright.

THIS is a thrilling book. No more sedate adjective will answer the purpose; and one may use it even while maintaining some mental reservation regarding the rosy-colored picture that Miss Strong draws. Is human nature in the Soviet Republic so different then, one may ask, from human nature in the rest of the world?

Even as one records the reservation, though, one experiences an uneasy feeling. What is this human nature that we prattle so sagely about? Perhaps as it reveals itself in our western, machine-dominated, profit-motivated "civilization," there is an artificial quality in it that makes it seem sordid; perhaps that "common consciousness" which Miss Strong implies throughout the little book, and definitely reckons with in the last chapter, may indeed be capable of setting free something really human which is latent in "human" nature as we know it. The book portrays something that is happening for "the first time in history." How can we foreknow how human nature would act under circumstances that have not, on anywhere nearly so large a scale, existed before?

Moreover, upon looking back over the pages, one discovers that the author has reckoned frequently with sordidness, selfishness, corruption. She has not at all pretended that all is well in Russia. What obscured that aspect upon the first reading was her way of seeing through the sordidness to the consistent purpose which, in her conviction, dominates those responsible for carrying out a huge, bold plan.

It is Miss Strong's awareness of that plan and her sympathy with

it that give the book distinction. "There have been many revolutions in history. . . . But never has there been a great organization, in control of the economic as well as of the political resources of a nation, planning steadily through the prose of daily life a future embracing many lands and decades, learning from mistakes, changing methods but not aims, controlling press and education and law and industry as tools to its purpose."

It is a job for sturdy folk, not soft ones. "In all those first five months I never tasted the freshness of cold water, nothing but dull boiled water even in illness. . . . In my trips out to villages I slept on floors of peasant cottages; during my brief days in Moscow I carried my water for washing up three flights of stairs to my room." Of the Communists themselves: "There is not one of them who has not lived for months on black bread and soup of rotten, frozen potatoes and kept on working at high pressure. . . . They are ready at a day's notice to go where they are sent for the Revolution."

There is many an eloquent passage in the book. I quote one: "The Red Army soldier standing on the platform at Minsk, barefoot, holding his rifle by a piece of rope. The Polish official in our train sneered at him as we passed, but I remembered that we also in America had had our Valley Forge."

The chapter on the money power in Russia tells a dramatic tale; so do the chapters on Russian oil, and the battlefield of industry and the bread basket of Europe. Church folk will be especially interested, perhaps, in the treatment of the war with alcohol and the church revolution.

The new economic policy, which has led western nations to cry, "Aha, aha, a retreat toward capitalism," is given here far other interpretation: Russia has never had real communism, but only war communism, which wrecked her industry, but saved the Revolution. The present policy is "the new road to communism."

After all there is nothing in our American tradition—or in our American achievement that justifies scorn in a new social experiment. A new social experiment is here brilliantly depicted. One lays down the book with a sense of having walked in a strong, clean wind.

WINIFRED L. CHAPPELL.

New York City.

The Failure. By GIOVANNI PAPINI. Pp. 326. New York: Harcourt, Brace and Company. Price, \$2.

The brilliant author of *The Life of Christ*, several years before its publication in Italy, wrote a volume of confessions under the title *Un Uomo Finito*, which is now admirably rendered into English by Virginia Pope. It is a sort of spiritual sonata, written in five movements from *Andante* to *Allegretto*, largely pathetic and often pessimistic, but ending with a dawn if not of optimism at least of mellorism. Not so many volumes of it will be sold as of his *Life of Christ*, but it will probably outlive that popular work as a literary classic, to be placed beside Amiel's *Journal* and above Rousseau's *Confessions*.

This psychological experience of one who combines intellectual power with a marvelous gift of literary expression, from his boyhood in poverty to his successful failure at thirty years of age, is a pathetic picture of a solitary and self-centered soul. His morals, strongly influenced by such extreme individualists as Max Stirner, and possibly Nietzsche, became egoistic and his subjective idealism reached a solipsism in which he believed himself not merely the center but the whole of the universe. He became an atheistic misanthrope, despising all mankind as inferior to himself. Nevertheless his real disappointment was in the fact that that world he so despised did not grant him the distinction he desired.

His philosophy drifted into a sort of creative pragmatism. As his universe had no God, he purposed himself becoming a Man-God. Perhaps this was what gave the moral trend which brought the need of service into his life. It all ended in failure. May he not have reached a realm of philosophic skepticism like that of Lord Balfour, which forced him toward faith? He does not tell the story of his conversion. Has he been converted? Has his ego been conquered by Christ? Who can tell, even by reading his life of our Lord?

The Failure is more than one of the great books of the year, it is a gift to the coming years. Whether or not he has uncompromisingly portrayed his real inner life, no one who reads this autobiography of a soul can fail to see through the shining splendor of his style a proud, self-conscious spirit struggling for success and finding a better victory in failure.

Perhaps it was this sinful seeking to become a Man-God whose defeat led Papini to the God-Man.

Days of Delusion. By CLARA ENDICOTT SEARS. Pp. 264. Boston: Houghton Mifflin Company. Price, \$2.

THIS is the first and best full account of the Millerite craze which culminated in 1843-44, when thousands of deluded souls were awaiting the physical advent of Jesus Christ. It is based on the personal testimony of more than one hundred and fifty persons who have furnished Mrs. Sears with either personal or family anecdotes of that season of mass hysteria.

William Miller, the devout farmer preacher who led this insane movement, was a literalist interpreter of the Bible, like the millenarians of our day, who do not perceive the spiritual sense of Apocalyptic symbolism. To him such numbers as 1260, 1335, 490, and 2300 were to be figured in years. So, of course, the end of the world would come in 1843 or 1844. "Clouds of heaven" were literal clouds to be some day the chariot of the coming King. To-day this mechanical Bible is still the only revelation possessed by many material minds.

Here we have the strange story of the flaming frenzy of this false revivalism, culminating in a craze of wild excitement and the reaction of a deadly disappointment which left wrecked lives and filled asylums with insane patients. We see again the "signs in the heavens," the blazing

comet of 1843, following the falling stars of 1833. These startling phenomena helped Prophet Miller to sow the wind of which thousands reaped the whirlwind.

Ignorant as he was, Miller gave lovely names to the Bible. He called it "a rock, a pillar, a compass, a chart, a shield of faith, a mirror, a love letter," and forty other picturesque titles. One can understand how such a peddler of fine phrases could capture crowds of untaught souls. Others, like Elder George Storrs and Rev. Joshua V. Himes, helped him mightily in spreading the delusion.

This valuable book contains one literary error. In quoting from *The Millennial Harp*, compiled by Himes, this is described as a "Millerite Hymn":

"When shriveling like a parched scroll
The flaming heavens together roll,
And louder yet and yet more dread
Resounds the tramp that wakes the dead."

It was actually written by Sir Walter Scott, is in his *Lay of the Last Minstrel* and is a paraphrase of a stanza of *Dies Irae*. The same error is made in quoting those noble lines of Bishop A. Cleveland Coxe:

"We are living, we are dwelling
In a grand and awful time."

Crude evangelists often plagiarize good literature without giving credit in making up their song books, and generally misquote it.

The book is abundant in facts, entertaining in style, and rich in valuable illustrations. To read it will be an excellent prophylactic to the literalists of to-day.

BOOKS IN BRIEF

The Master. By J. WESLEY JOHNSTON. (Abingdon Press, \$1.25.) "Stylus" has not lost his cunning, although little has appeared from him these many years. He has done well to break his silence and to give so charming a portrayal of our Lord in these realistic chapters. With unusual power of creative imagination, Doctor Johnston transfers to his pages the atmosphere of those memorable days under the Syrian blue, and reports like an eyewitness certain representative interviews between Jesus and men and women from various walks of life, some of whom found their souls and entered into peace, while others turned away into unmentionable darkness. The wondrous power of our Lord, his sympathetic insight, his gracious ways with penitents, his searching manner toward the unruly, his dignity and courtesy, his saving grace and redeeming glory, as interpreted in these picturesque sketches, give us a refreshingly wholesome view of the Master and deepen our devotion to him.

Personal Religion and the Life of Devotion. By W. R. INGE. (Longmans, Green, \$1.) This little volume is pure gold. Its directions con-

cerning the practice of the presence of God are timely not only for Lent but for all the year. Dean Inge sets the spiritual realities of the Christian life in a context that arrests attention. The mystical experience is at the heart of his thought, but its practical applications are equally central. Contrasts between the open mind and the shut mind, between joy and boredom, between radical optimism and superficial pessimism; warnings against the secularizing of religion; the assertion that there is no substitute for first hand experience—all this and much more are dealt with in these choice chapters.

The Church at Prayer and the World Outside. By PERCY DEARMER. (Pilgrim Press, \$2.25.) The question of worship demands the most careful reconsideration in order that the church may convert people by her goodness, teach them through her love of truth, provide for their common worship by her mastery of all beautiful ways. Doctor Dearmer as usual goes straight to his theme. At times he overstresses the æsthetic side and tends toward an unconventionalism for which we are not yet prepared. The chapter on "The Teaching of the Master" is one of the finest expositions of prayer. There are historical chapters on the development and degradation of worship, and constructive chapters on the sacerdotal and evangelical points of view, with suggestions as to the feasibility of uniting both. "Experiment is the master key" and an atmosphere of freedom is the condition. This book suggests ways by which every church might deepen the religious life through a more adequate worship.

The Ethical Teaching of Jesus. By ERNEST F. SCOTT. (Macmillan, \$1.50.) Professor Scott recognizes the background of the ethical teaching of Jesus, but is careful to assert that the originality of the Master as the supreme force in history is found in his whole character. His ethic was rooted in his religion and it took the form of inner principles rather than of statutory law. It is therefore valid for all time. Those who think of Jesus as propounding an "interim ethic" and emphasizing an apocalyptic outlook have yet to prove their case. We are satisfied that our Lord's teaching has permanent value and our one concern should be to accept it and abide by it in the obedience of faith.

Building the American Nation. By NICHOLAS MURRAY BUTLER. (Scribners, \$2.50.) Lectures on American history, literature and institutions at British Universities indicate a forward step toward cooperation of the best sort. No one is better qualified than President Butler to deal with the American system of representative government with impartiality and liberality. His method in these lectures has been to interpret our constitutional history and development with due regard to the notable men who had a responsible share in the work. They contain frank and balanced characterizations of the forerunners, builders, spokesmen, welders, defenders, and preservers of the nation. The influences that made for progress and that retarded advance are also squarely considered. No better book could be placed in the hands of young America, and even

those who are familiar with our history will find it helpful in refreshing their memory and strengthening their loyalty in the interest of genuine patriotism.

Ideals of the Early Church. By W. M. GRANT. (Pilgrim Press, \$2.) The book of Acts is both history and propaganda. It gives the incomparable story of the spiritual revival of the world through Christianity, the agencies employed, the methods used, and the influences exercised. Mr. Grant brings out these facts with refreshing vividness and suggests much that is timely for the present work of the church at home and on the mission field. It is a book of the finest scholarship, and it breathes the passion of the Evangel which needs to be given a larger setting in these days.

The World's Living Religions. By ROBERT ERNEST HUME. (Scribners, \$1.75.) It is a significant fact that all the living religions are of Asiatic origin and that with the exception of Hinduism and Shintoism they are founded religions. Doctor Hume has written from an intimate knowledge of these eleven religions, based on a careful study of their respective scriptures and observation of their influence on their followers. Most valuable is his interpretation of these faiths from the standpoint of judgments of value and of fact. He also makes comparison between these religions and Christianity, and between such kindred religions as Hinduism, Jainism, Buddhism and Shikkism, and between Confucianism, Taoism, Shintoism and Buddhism. The introductory chapter on "Religion and Religions" sets the issue in its right position. The Christian and non-Christian conceptions of evil are also strikingly emphasized. The statement that "Christianity is the only religion which regards each human individual as a child of God the Father, and which seeks a salvation, both individual and social, by means of cooperative service," is finally substantiated in the last chapter on "A Summary Comparison of the Living Religions." The appendix contains an extensive bibliography and a set of questions for further study. This is a compact and readable handbook, the best of its kind.

Prophets of Yesterday. By JOHN KELMAN. (Harvard University Press, \$1.50.) The contrast between Hebraism and Hellenism is forcibly focussed in this volume. Both these tidal influences are seen in the history of all nations and their effect is illustrated in this appreciative study of three great English writers. Carlyle represents the Hebraic trend with insistence upon conscience. Matthew Arnold is the apostle of the Hellenic appeal to intelligence and poise. Robert Browning unites the two ideals in a synthesis of conscience and desire. The literary touches, ethical insights and spiritual estimates in this volume will be welcomed by all who lament the departure of Doctor Kelman from our land after a fruitful pulpit ministry of five years.

The Claims of the Coming Generation. A consideration by various

writers arranged by Sir JAMES MARCHANT. (Dutton, \$2.50.) The writers of these eight essays do not evade difficulties nor disguise the fact that the times call for vital readjustments of the permanent principles of truth and morality to the new knowledge and the new conditions. The program here outlined is of practical value to all who are concerned in making possible a better type of citizenship and churchmanship. Dean Inge touches the crucial point that "the test of the welfare of a country and of the success of its civilization is not the number of its population nor the amount and diffusion of its wealth; it is the quality of the men and women whom it produces."

What Is Modernism? By LEIGHTON PARKS. (Scribners, \$1.) Much misunderstanding is caused by a misapprehension of the meaning and use of words. Hence the confusion in much modern theological controversy. This irenic exposition passes in review many of the beliefs of those who are charged with modernizing God as though it meant doing violence to the Christian faith. The fact is they have discovered more in the Christian revelation than had hitherto been conceded and their conclusions instead of undermining the truth have established it on firmer foundations. We do not accept everything in this little volume, but the courtesy, understanding and patience shown by Doctor Parks are worthy of emulation.

The God of the Early Christians. By A. C. MCGIFFERT. (Scribners, \$1.75.) This is an important discussion of Christology. It furnishes evidence from early Christian literature that God the Father was largely a theological and philosophical abstraction to the Gentile Christians. To them Christ was the real God and prayers were more frequently made to him than to God. He was regarded as so perfectly competent to help them in every crisis that they did not find it necessary to look beyond him. Doctor McGiffert examines all the available data and discusses the Gnostic and Modalistic heresies and discriminates between the God of Christian experience and the God of theology. Whether his conclusions are accepted or not, it must be conceded that the Person of our Lord exercised such redemptive authority that he won the hearty allegiance of believers who accepted him as Redeemer, Creator and Providential Ruler.

A Book of Worship. For Use at Table on Every Day of the Year. Compiled and edited by WADE CRAWFORD BARCLAY. (Abingdon Press, \$2.50.) Hearth and altar are not closely associated in the modern family and the separation is generally lamented. How to bring them together is the problem. It is solved in this volume, which provides for the exercise of family worship at the morning or evening meal as may be deemed more practicable. Every family should arrange to set aside five or at most ten minutes every day for inspiration and direction that come from this regular observance. Its neglect is inexcusable with such a convenient volume available for all.

A Casket of Cameos. By F. W. BOREHAM. (The Abingdon Press, \$1.75, net.) Twenty-two texts of Scripture were the inspiration of the lives of that many folks, such as Whitefield, Finney, John Bright, Cardinal Newman, Lord Shaftesbury, and others. So here biography, history, and homiletics come together in charmingly written essays. What passage in the Bible helped to transform your life? The Holy Book is a flowing stream of divine inspiration that changes the dreary desert of human life and character into the blooming garden of beauty. All the Borehamites who have read his fourteen former volumes will add to their list this bright book.

Seven Questions in Dispute. By WILLIAM JENNINGS BRYAN. (Revell, \$1.25, net.) Probably most faithful Christians believe all these seven truths—the inspired Book, the Divine Jesus, the Virgin Birth, the Atonement, the Resurrection of Jesus, his Miracles and the Divine Origin of Man. But very few of the more spiritual would accept this statement of them. To preach them in this form could not help but hinder faith in minds which have got somewhere beyond the seventeenth century in their education. Let us thank God that Mr. Bryan is an earnest Christian. But those who have a vivid sense of union with a present Living Lord will rejoice in a religion that is more first hand.

Introduction to the Old Testament. By ERNEST SELLIN. (Doran, \$3.00, net.) There are some new developments in Old Testament criticism disclosed in this work of a distinguished German scholar. He is much more conservative in his theories than many biblical critics. He is one of the men who dare to change their opinions. In this edition, for example he has reached the conclusion that the Servant of Yahveh is probably Moses, whom he believes to have been martyred. He makes eschatology a primitive feature in Hebrew thought rather than a late development from Persian and other contacts. Few scholars will accept this as a handbook in Biblical Introduction, but the more studious will value it as a helpful addition to that literature.

Psychology in Theory and Application. By HORATIO W. DRESSER. (Crowell, \$3.50, net.) There is probably no other recent psychical treatise which is so comprehensive in its survey of the entire field as this. It not only deals with general psychology, but with psychotherapy, psychoanalysis, vocational, industrial, social, and religious psychology. It is a comprehensive source book. There is scarcely a single critical problem in the making of human nature which is not here discussed with both scholarship and simplicity. It is doubtless well adapted for the use of those who can buy but a single book on mental science. Its 727 pages are a library in this department of knowledge.

Tolerance. Two Lectures by PHILLIPS BROOKS. (Dutton, \$1.00.) A reprint of a precious little book with a message much needed for to-day. Intolerance is not an indication of faith; it is chiefly the outcome of self

conceit, hypocrisy, bigotry, and cant. There can be no supreme love of truth except when inspired by love both for God and man. The present fierce campaigns on racial, doctrinal, and other problems do not contain an ounce of Christianity. These lectures will reveal the need and beauty of both moral and mental tolerance.

Is God Limited? By FRANCIS J. MCCONNELL (Abingdon Press, \$2.00.) Probably the most important of recent books on the philosophy of religion. It came too late for proper review in this issue. No student of theology or philosophy should delay securing and reading it. It is clear that the theistic limitations involved in a moral empire do not give us a smaller but a greater God. Bishop McConnell, than whom Protestantism has no stronger thinker to-day, has never touched a loftier attitude of thought than in this volume. It must be more fully noticed hereafter.

In the Footsteps of the Lincolns. By IDA M. TARBELL (Harpers, \$4.00.) A story of the origin and family of Abraham Lincoln. While the problem of pedigree is not so important as Miss Tarbell insists, this book is a useful accompaniment to her great life of the martyred President. Few reflect that Samuel Lincoln, the great-great-great-grandfather of Lincoln, was only one of sixty-four ancestors of the same generation whose names are unknown to us, but whose blood he inherited. Our multiple ancestry makes the question of heredity a very confused question. But the book is interesting and valuable.

Training for Leadership and Teaching. By WADE CRAWFORD BARCLAY. (Methodist Book Concern, 80 cents.) The supreme need of the church and of the world to-day is efficient leadership. This book presents a program which is available for almost any church whose pastor or some layman in it has the educational qualification and training gift for successful supervision. We will never be able to realize a religion applied to all life and rebuilding the world until the church returns to its old-time function of intellectual and social leadership in the community. The church training night should not supplant the hour of midweek worship, but can be made to enclose that hour of inspiration with time spent in instruction. This volume will reveal an excellent way.

Forgotten Stories. By ELMER ELLSWORTH HELMS. (Abingdon Press, \$1.50 net.) The Bible is a treasure house full of things new and old. It has many names and stories utterly neglected both in the pulpit and the press. And these unnoticed passages are rich in religious truths which can be effectively digged out by such an interpreter as Dr. Helms. Can you guess what is referred to by such striking titles as "The Man With an Ax," "Chenaniah the Chorister," and "The King's Wagons"? And there are fifteen more of these Forgotten Stories interpreted in this volume.

The Epic of Earth. By WILLIAM L. STIDGER. (Abingdon Press, \$2 net.) The Bible as a Divine Book is both a portrait of humanity and of

nature. Fire, water, earth and air, snow, ice and thunders, rivers, springs, lakes and canyons—these are rounds in the ladder leading up to a "Climb to God." Each of these fourteen sermons is followed by a poem and preceded by a picture. The illustrations are from original photographs and the verses are lyric rhapsodies by the author. People need to be helped to see God everywhere both in nature and in life.

That God's House May Be Filled. By WILLIAM L. STIDGER. (Doran, \$1.50 net.) A companion volume to Doctor Stidger's former book, *Standing Room Only*. It is a stimulating description of symphonic, dramatic, literary, and other types of sermons. It is rich in publicity methods that will secure crowds both for Sundays and mid-week services. Music, the radio, pictures—all are made to lead the way to worship. Stidger is himself a remarkable advertising genius, but this book will be of much assistance to those who have less.

The Battle Over the Bible. First in the series of Fundamentalist-Modernist Debates. Between JOHN ROACH STRATON and CHARLES FRANCIS POTTER. (Doran, 50 cents.) These two men discussed the question "Is the Bible the Infallible Word of God?" The former is a mistaken Fundamentalist and the latter a mischievous Modernist. Neither of them knows the meaning of that sublime phrase "the Word of God," for in the Bible it does not mean the written book but the revealed message that came to prophetic souls. The Bible is a historic record of those revelations. The word "infallible" need not be used, but by means of that Holy Book God can be found. We have a Book that leads us to God, not a God who refers us to a Book. Both these men treat the Scriptures in the old-fashioned and exploded hash method of quoting fragments with no relation to context or the progressive character of revelation. Potter won the judges' decision, but neither of them deserved the blue ribbon of victory. Those of us who are both genuinely fundamental and progressively modern have both a Divine-Human Book and a Divine-Human Saviour.

Daily Strength for Daily Needs. Selected by MARY W. TILESTON. (Little, Brown & Co., \$1.35 net.) Selections in prose and verse with Scriptural texts for each day of the year. The best religious literature is used in this handbook, which has few superiors for devotional purposes. It was constantly used by Woodrow Wilson. Something read every day is the true law both for the mental and the spiritual life.

Cancer: Nature, Diagnosis and Cure. By FRANCIS CARTER WOOD. *Man and the Microbe: How Communicable Diseases are Controlled.* By C. E. A. WINSLOW. *Community Health: How to Obtain and Preserve It.* By D. B. ARMSTRONG. *The Baby's Health.* By RICHARD A. BOLT. *Personal Hygiene: The Rules for Right Living.* By ALLEN J. McLAUGHLIN. (Funk and Wagnalls, 30 cents each.) The National Health Council are issuing a twenty-volume series written by leading experts on these most vital problems, of which these five are the initial publications. Their language is not technical, but the scientific value of these little handbooks is quite

sufficient for the average layman. It is quite impossible to review such compact treatises at length, but probably there are no other books on the prevention and cure of disease which state the case both so simply and yet scientifically.

Bishop Butler. By ALBERT E. BAKER (S. P. C. K., Macmillan, 4s. 6d.) Joseph Butler was one of the greatest thinkers and theologians of the eighteenth century, but not the greatest man. That was John Wesley, to whom Butler rudely said, "You have no business here. You are not commissioned to preach in this diocese. Therefore I advise you to go hence." Wesley could appreciate Butler's *Analogy*, but Butler could not consider the greater practical piety of Wesley. But to Bishop Butler credit must be given for doing for religious thought what Wesley did for the religious life. Both of them had that English empirical common sense which could follow moral values and find there the path to spiritual certainty. Butler is hard to read, but this beautifully written little book will give those who cannot endure his style a fairly complete abstract of his works, and especially the permanent element of his contribution to ethics and theology.

The Wicket Gate. By G. A. STUDDERT-KENNEDY. (Doran, \$1.50 net.) Did you read "Woodbine Willie's" *I Believe*, his sermons on the Apostles' Creed? If so, you will surely secure this series on the Lord's Prayer. He is a popular preacher, but he is more than that; he has the real prophetic vision. He knows what the Kingdom of God means—that the church of the twentieth century must repent and proclaim open war against war, that religion must enter the factory, shop, and bank, and become more than a sideshow in life. We must all bear with Christ the sins of the world and turn its kingdoms into His. Burning words on burning questions!

FLASHLIGHTS ON CURRENT LITERATURE

Visions of Hope and Fear. By GEORGE W. THORN. (Doran, \$1.75 net.) A quite fascinating exposition of the Book of Revelation based on accurate exegesis.

The Shout of the King. By ERNEST RAYMOND. (Doran, \$1.60 net.) Twenty very concise sermons expressed in much vividness of phrase.

Down Through the Ages. By FRANK E. GABELLIN. (Macmillan, \$1.00.) A well told story of the King James Bible which old and young can understand and enjoy.

Chinese Lanterns. By MINNA McEUEEN MEYER. (The Methodist Book Concern, 75 cents.) Charming stories of China. A Divine Lantern is beginning to illuminate that land.

A Church Service Book. Prepared by S. ARTHUR DEVAN. (Macmillan, \$1.50.) Most admirable Ritual of Church Service for all Protestant churches who do not have an established Order of Worship.

Christian Ideals in Industry. By F. ERNEST JOHNSON and ARTHUR E. HOLT. (Methodist Book Concern, 75 cents.) A useful hand book for young people's and adult classes, covering the whole range of economic problems.

The Way of Jesus. By HENRY T. HODGKIN. (Doran, \$1.25 net.) A study of the social teachings of Jesus and useful companion to the preceding text book. If Christ is King, then society, business, and politics must obey him.

Bible Stories Retold for the Young. By ALEX. R. GORDON. (Doran, \$1.25 net.) Stories of the kings and prophets simply told.

The High Way. By CAROLINE ATWATER MASON. (Revell, \$2.00.) A Fundamentalist novel.

Deuteronomy, A Prophetic Law Book. By LINDSAY B. LONGACRE. (Methodist Book Concern, 75 cents.) A supremely excellent class text book, entertaining and instructive, adapting the ancient law to present problems.

Evolution and Creation. Debate between JOHN ROACH STRATON and CHARLES FRANCIS POTTER. (Doran, 50 cents.) A Fundamentalist-Modernist Debate—just a debate, not a scientific discussion. Straton won.

The Virgin Birth. By FREDERIC PALMER. (Macmillan.) Respects the doctrine but does not support it.

Theism and Thought. By ARTHUR JAMES BALFOUR. (Doran, \$4.00 net.) The second course of Lord Balfour's Gifford Lectures, continuing and completing his *Theism and Humanism*. Important.

A READING COURSE

Christianity and the State. By S. PARKES CADMAN. New York: The Macmillan Company. Price, \$2.50.

THE study of church history has been undertaken in different ways. One way is ecclesiastical, dealing with the growth of the church as an institution, in the course of which her authority was asserted by the deliverances of councils, which often did violence to the principle of freedom by instigating persecutions and by compromising with the state. Another way is doctrinal, which has taken note of the development of Christian thought by the processes of discussion, controversy, and speculation; the results were focussed in the creeds and expounded by the great teachers in their books which are landmarks in the progress of Christian truth. A third way might be called spiritual, which has recorded the increasing or decreasing influence of Christian experience, as evidenced in the worship of the church and in the lives of the seers, saints and scholars, under the directing illumination of the Holy Spirit. A fourth way has set forth the work of the church in its relation to the state and

to economic movements, to inquire how far she succeeded or failed in discharging her supreme function as the bearer of the divine revelation of God in Christ and in expressing her message with prophetic insistence on the supreme validity and authority of moral and spiritual truth. None of these ways are exclusive.

Doctor Cadman follows the fourth way and also makes use of the others to illustrate his discussion. It is not possible to write on this subject in a partisan or sectarian spirit and do justice to all the issues involved. Nor could it be done without a full knowledge of political, social and ecclesiastical history, and a sympathetic appreciation of the paramountcy of those spiritual possessions in the custody of the church for the blessing of mankind. No one doubts the positive Protestantism of Doctor Cadman, but he is one of the few of our leaders who have the ear of Roman Catholics and Protestants alike and whose judgments as indicated in this volume are courageously impartial. This is not the day for evasive or *ex-cathedra* utterances. When institutionalism is in the fire we need a reappraisal of its essential characteristics so as to avoid the Scylla of individualism and the Charybdis of Bolshevism, both of which spell ultimate disaster to genuine progress. Mr. A. E. J. Rawlinson in his recent volume, *Authority and Freedom*, argues for a Catholicism that is capable of being reconciled with freedom. The true Catholic tendency to-day is toward synthesis and unity based upon the *consensus fidelium* of Christian saints and scholars. It must relate the intellectual interpretation of the faith to the continuous movement of thought and knowledge, trusting the prevalence of truth, and where there is conflict preferring truth above tradition. Where scope is permitted such an evangelical Catholicism, the rational authority of consensus will be more effectively acceptable than "the dragooned uniformity secured by discipline at the price of schism" (cf. p. 185f.). We can never go back on the Reformation, which was a creative epoch in the history of Christianity. We should rather go forward from that point for a further re-creation of New Testament values and for a renewed emphasis of our liberty in Christ, as was done by John Wesley and the Evangelical Revival. This is all the more mandatory, for Protestantism as at present constituted has reached an *impasse* and Roman Catholicism offers no relief because its authoritarian spirit is autocratic and tyrannical. Doctor Cadman's volume is therefore timely in the present state of social restlessness, intellectual perplexity, spiritual poverty and soul hunger.

We should know the lessons of the past that we may be prepared to follow the guidance of wisdom that leads to a better future. As we study the interactions of church and state, we should be able "to give an account of nationalism and internationalism as they have affected the history of the Faith which is ordained for the perpetuation of human society." The first lecture is on "The Two Voices." One is the voice of fear inspired by pessimism and reflected in the utterances of publicists, including some preachers, who justify their conclusion by the scenes witnessed in every land since the war. It has well been described as "the tragic sense of life in men and in peoples," to quote the title of a searching

book, at once depressing and uplifting, by Miguel de Unamuno, recently exiled to the Canary Islands by the Spanish government. The other is the voice of faith which sees through all misadventures and catastrophes; this voice is vibrant in its reassurance because it is inspired by the Gospel of the Incarnation. "The courageous servant of God will not make his intellect the slave of his heart nor blink disagreeable realities at the bidding of his emotions" (p. 22). Note how the distractions are met with the conviction that deliverance is found only through Jesus Christ and that the secularistic temper pervading all life must be overcome by the church.

The second lecture, on "Past and Present," reviews the course of history which at no period has been all black or all white. Political issues are discussed from the standpoint of a statesman and a seer. Racial enmities, nationalistic conflicts, and the limitations of patriotism are noted. The alternative between reality and repose must be faced by the preacher. The spirit in which this should be done is well expounded. Study this section carefully and you will agree that the preacher must "blend in his preaching the intellectual qualities of the thinker with the vision of the seer, and remember that even the best good sense which rejects the inspirational values of the ideal will presently falter" (p. 53). Doctor Cadman scores the intellectuals who pose and promise so much, but who perform so little. Similar treatment is meted out to dogmatic extremists of every type. "The reformed churches must learn that Rome always has stood for ideals far greater than Protestantism has ever appreciated; and Roman Catholics must learn that Protestantism has been the charter of the soul's freedom in Christ" (p. 63). Such intelligent sympathy is possible only to those well versed in history. The preacher who is expected to be a reliable leader should assuredly have this qualification.

Two lectures are given to the genesis, growth, and purpose of the state. He begins with its incipient forms in the family, the clan and tribe, and follows its development through the early Greek city states, the empire of ancient Rome, the imperialism of the Middle Ages, the revolt of the Reformation period, up to modern times, during which aristocratic, autocratic, and democratic conceptions have prevailed. This historical and philosophical discussion is of the utmost value to students who desire a correct perspective of the evolution of government and of the causes that have retarded and recuperated the energies of mankind for a larger self-realization. Note the discussions of Feudalism and Monasticism which were the twin pillars of the mediæval state, and of chivalry, which though militaristic had its ameliorative features. The comparative study of the notable contributions of Erasmus, Luther, Calvin, the Puritans and the Pilgrims is very satisfactory in the lectures on "The Modern State" and "The Rise of Nationalism." The lecture on "The Citizen and the State" focuses attention on civic responsibilities and stresses the thought that ethical and political obligations should be reconciled if the common good is to be effectually conserved and advanced. The criticisms of Hegel and Rousseau as to the state are quite to the point, and the contrast between

the German-Teuton and the Anglo-Saxon ideals of the state is impressively enforced.

Some points on the church that were anticipated in the earlier part of the book are more fully worked out in the lectures on "The Christian Ecclesia in the Two Empires" and "The Collapse of Mediæval Imperialism." Doctor Cadman here proves himself a master in the art of assembling masses of information and correlating them, so as to present a unified conception of the message and mission of the church from the time she was founded by our Lord. These two lectures are a conspectus of church history. As we follow the struggles between pontiffs and emperors, between ecclesiastics and reformers, we are not allowed to forget that the saints and mystics of the church were after all the breakwater which kept back the storms of materialism and preserved her spiritual vitality and demonstrated her indestructible reality. The work of Augustine, Hildebrand, Aquinas and Saint Francis of Assisi and the idealism of Dante, Marsiglio, and Wyclif obtain merited recognition.

The appearance and activities of Protestantism are the theme of the last two lectures. There are doubtless some who may not appreciate the plea for a more irenic disposition in Roman Catholicism and Protestantism. The difficulties are great, but they are not insurmountable, and who can deny that some such approach is necessary for the real peace of the world? Doctor Cadman is firmly persuaded that there must be a mutual understanding between these two branches of the Western church. Even those who desire to qualify his sentiments cannot fail to be stirred by his optimistic forecast and to be moved by his appeal for a unified church consciousness in Protestantism, which alone can overcome the devitalizing competitions of sectarianism. Thus only can we become efficient to resist the defiant aggressiveness of the secularistic spirit that threatens to submerge all nations and institutions in the gulf of sordid materialism as was so forcefully pointed out in the Episcopal Address to the General Conference at Springfield. Read what is said about the Bible as the Rock of free nations and as the chief formative factor of modern nationalism and democracy (p. 293ff.). Then realize how subversive is the action of many states in ostracizing this Book from the public schools.

The contentions and conclusions of Doctor Cadman are so well taken because of his reasoned evangelicalism. The inevitable changes now taking place everywhere and the differing attitudes toward duty and destiny are interpreted by him without bias or bigotry, but with a sympathetic insight of our urgent needs, fortified as it is by a profound conviction of the unlimited opulence of Christianity for the supply of those needs. These lectures will stimulate earnest thought and quicken a generous response in many quarters to purify and to unify all branches of the church and to strengthen her for the larger mission of evangelizing and Christianizing all the peoples of the world.

SIDE READING

Authority and Freedom. By A. E. J. RAWLINSON (Longmans, Green, \$2.50). After showing that true authority is compatible with freedom,

the argument proceeds that authority without freedom and freedom without authority offer no satisfactory solution. Authority really lies in the truth of revelation and in the cumulative Christian experience of the centuries. Christianity is the perfect revelation of the religious life and the church is the prophetic agency that mediates it to the world. What we need is an evangelical catholicism which is essentially the New Testament type. The breadth of mind, clearness of judgment, and thorough knowledge of church history give to this volume a conspicuous place of importance among recent discussions.

Church Principles. By P. CARNEGIE SIMPSON, D.D. (Doran, \$1.75). "Church principles are not made of red-tape; they are living sinews made of the vital relationships between Christ and his people." This thesis is developed with an acumen that clarifies contending issues and throws new light on questions that challenge the thought and purposes of all churches. A new appraisal is offered toward a better understanding of the Christian ministry, the church, the Bible, the Sacraments, the Creeds. The plea is most wholesome that the teachers of the church should be at once considerate toward faith and candid toward truth. An exceptionally suggestive book.

The eight pages of bibliography in Doctor Cadman's volume so well cover all the themes discussed that no student should lack for guidance.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

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